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The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD

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Contents

Drury College Library 1900

TOPICS OF THE DAY:

Is British Triumph in Sight? . . . 321
Is New York City Being Looted? . . 322
Three Newly Elected Senators (with Portraits) 323
Death of Ex-Minister Phelps 324
Industrial Commission's Cure for Trust Evils 324
Cartoon Snap-Shots of Puerto Rico . 325
The New Philippine Commission (with Portraits) 326
Nicaragua Neutrality in the Light of History 327
Criminals Reclaimed by Parole Laws . 328
Topics in Brief 328

LETTERS AND ART:

A New Revolutionary Drama . . . 329
Recollections of Brook Farm and Its Occupants 329
A Prison Newspaper 331
Chopin and the Malady of the Century 331
Rise and Fall of the Dime Novel . . 332
Goethe and Recent Literary Movements in Germany 332
The Author of "Cyrano" 333
Notes 333

SCIENCE AND INVENTION:

Is Distilled Water Poisonous? . . . 334
M. Bloch on the South African War . 334
Professor Atwater on Alcohol . . . 335
What Photography Has Done . . . 335
Forty Miles an Hour through the Water 336
Is it Ever "Too Cold to Snow"? . . 336
When Will Our Trunk Roads Use Electricity? 337
Dr. Keeley and His Cure 337
Sugar from Watermelons 337

THE RELIGIOUS WORLD:

Incense as an Aid to Devotion . . . 338
Christianity in the Colleges 338
A "Christian" Plea for Antisemitism 339
Missionary Policy of the Buddhists . 339
Philadelphia's Religious Census . . . 340
Personal Impressions of Dr. Martineau 340
The Season of Abstinence, and its Value 341
English Methodism and the Boer War 341

FOREIGN TOPICS:

The War in South Africa 342
Is a Kulturkampf Threatening France? 343
Foreign Comment on the Philippines . 344
Chinese Court Etiquette 344

MISCELLANEOUS:

Personals 345
More or Less Pungent 346
Current Events 347
Chess 348

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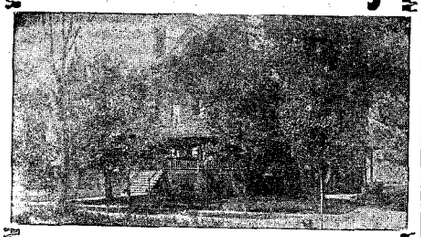

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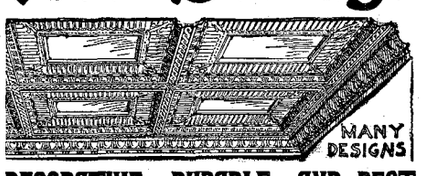

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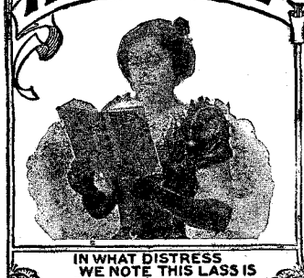

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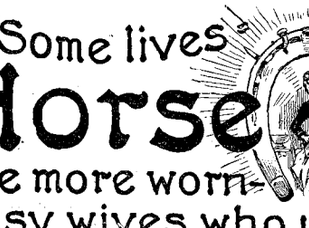

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The Literary Digest

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TOPICS OF THE DAY.

IS BRITISH TRIUMPH IN SIGHT?

THE British press, according to cable despatches, seems to be pretty nearly unanimous in the opinion that the war is about over. The Boers, too, seem to be of similar opinion, if we accept the reported assertion of President Kruger that the war will be ended within a month, either by intervention or negotiations. At this point, however, the similarity between the Boer and British view stops abruptly, for the British are already talking of the two republics as if they were under British rule, while the Boers declare that they will never surrender their independence. Thus, for the first time since hostilities began, Boer independence is sharply defined as the issue of the war. The Pretoria correspondent of the London *Daily Mail* says of the Boer attitude:

"If England is waging a war of conquest the republics will fight to a finish; otherwise they believe that a plain statement of the British intentions will reveal a basis for negotiations, now that England's prestige is repaired. Presidents Kruger and Steyn conferred at Bloemfontein on Monday on the incorporation of the above representations in a telegram to Lord Salisbury. The preservation of the independence of the two republics is a *sine qua non*."

The British Government's prompt refusal to consider the proposal of Presidents Kruger and Steyn for a cessation of hostilities, the main feature of the proposal being a provision for the independence of the Boer republics, is taken to confirm the impression that the British Government intends to turn the two republics into a crown colony. The London *Standard*, which is said to be in close touch with the policy of the British Government, says that it has reason to believe that "an authoritative statement will shortly be made by the Government reaffirming the impossibility of conceding any terms of peace to the Boer republics which would involve a perpetuation of the political and military independence that led to the present costly and sanguinary conflict." *The Daily Mail* declares that the Kruger and Steyn proposal is a colossal effrontery, and says:

"These people, who a month back were vaporing as to how they were going to take Durban and add Kimberley to the Free State, would exact an enormous indemnity, and were doubtful as to whether they should graciously permit us to retain Cape Town, and who, through Dr. Leyds, instigated a vile campaign of insult against our beloved Queen, now, after three sound beatings, whine that Britain is bent upon a war of conquest.

"As independent states, as states of any kind, the Transvaal and the Orange Free State have ceased to exist. They may threaten fighting to the last, but no British Government would dare to yield to such threats.

"The experiment of magnanimity has been tried once and failed. It will not be repeated."

The London *Daily Telegraph* is already outlining plans for the future government of the new British colony. It says:

"When Presidents Kruger and Steyn have made their due submission, Great Britain will take over the administration of the two countries for the time being. Perhaps for two or three years there must be a military government in the Transvaal and Free State. They will be treated as crown colonies, or, what is preferable, as one crown colony.

"When things have settled down, and the burghers have returned to their peaceful, pastoral occupation, there will be every disposition to grant them exactly the same privileges of self-government as are enjoyed in Cape Colony and Natal, but they will remain parts of the Queen's domains, exactly on the same footing as the other British colonies in South Africa.

"On this point imperial opinion—for it is not only Great Britain which is concerned—is so fixed that it is quite unnecessary to labor with the argument."

The New York *Tribune* says of the Boer proposal to leave the two republics independent: "That is to say, they would like to be made better off than they were before they began the war. It is altogether probable that they will be made better off, but it will not be through the granting of independence." The same paper explains the British view of the proposal thus:

"Perhaps we can get pretty close to the British point of view in this matter if we imagine Spain, upon the destruction of Cervera's fleet, to have proposed peace upon the basis of the complete reestablishment of her sovereignty in Cuba, Puerto Rico, and the Philippines, the Cubans to be content with the 'autonomy' given to them under General Blanco. Such a proposition would have been received in this country with mingled derision and execration, and its acceptance or serious consideration by this Government would have aroused a universal storm of protest and of wrath. It is thus that the British nation regards any proposal of peace which would restore the vexatious state of affairs which prevailed before the war."

The Baltimore *Sun*, however, says:

"In dealing with the handful of brave Boers who have made a gallant fight for what they conceive to be their rights the British Government ought not to adopt the same unrelenting attitude which it would present to a foe with equal resources. The sentiment of the world favors a policy of magnanimity, not of ruthless destruction, and Great Britain can not afford to ignore a world-wide sentiment. Whatever preliminary settlement may be made after peace negotiations have actually begun, there should be no question as to the ultimate settlement. Great Britain can surely find a way to protect her own interests in South Africa and preserve the integrity of her dominions without blotting out the Dutch republics. Boer and Briton must hereafter

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dwell side by side in South Africa, and it would be to the advantage of Great Britain to conciliate the Dutch, rather than make them unwilling subjects under a sovereignty which will inevitably provoke resentment, and possibly another revolt in the future."

Harper's Weekly thinks that the time has come for mediation. It says:

"Every day that the Boer war progresses adds to the pity and to the horror of it. Whatever may be the rights of the issues involved—and these have been obscured by those who have written about them—it is a horrible spectacle that is being presented in South Africa, and one which, indeed—as President Kruger himself said it would before the beginning of hostilities—staggers humanity. Such sanguinary strife should be impossible in days that claim to be enlightened, and it would seem to be the supreme duty of some neutral nation to intervene, not in behalf of Britain, not in behalf of the South African republics, but in the name of humanity. In certain ways the laws which govern individuals should govern nations, and no man of right spirit today would stand idly by and complacently watch two other men engaged in deadly strife without doing his utmost to separate the combatants, or, lacking power to do this single-handed, through a combination with others to cause them to be separated. What debt of gratitude is it that we owe to England that would make it improper for the United States Government to offer its friendly mediation in this inhuman quarrel? What duty is it that we should perform toward the young republics of the Dark Continent, now darker than ever before, that rises superior to our manifest duty to the whole of mankind? It is true that England lent us her moral support in our late differences with Spain, and it is undoubtedly the fact that it was her attitude that prevented continental intrigues against our welfare from assuming serious aspects; but ours was not a war of extermination against a well-meaning and possibly mistaken people; it was primarily a war in behalf of a principle, and was waged in behalf of an ideal rather than for material profit. Nor was it in a large sense a murderous war such as the Transvaal conflict has become. It was, in all conscience, bad enough. It was all that General Sherman indicated when he characterized warfare as hell; but it was not such deep, dark, abysmal hell as that which is now presented to our view for the first time in thirty years. Nothing that England has done for us, no duty of sympathy that we owe to a sister republic, transcends the obvious duty which now confronts us. Indeed, the reverse is true. The very flower of two noble peoples is being recklessly sacrificed in a quarrel which statesmanship on either side might have averted, and against the results of which every proper instinct in the heart of every living man rises up in protest. Our gratitude to England could take no higher, no nobler expression than an offer of mediation; our sympathy for a struggling republic could find no more fitting outlet than a proffer of our good offices to have this slaughter stopped."

WHY NOT?

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IS NEW YORK CITY BEING LOOTED?

FOR a great many years the municipal government of New York City, under Tammany rule, has been held up to view as an embodiment of most that is corrupt in our political life. Recent events have had the effect of reviving charges of this sort, and another newspaper crusade has been inaugurated that is attracting more or less attention in other States.

The plight of the Third Avenue Railroad Company, following close upon the charges in connection with the Ramapo Water Company, furnishes a text for indignant comment. The railroad has just passed into the hands of a receiver, tho less than two years ago its stock sold as high as $240 per share; and the charge is freely made that the Company was deliberately wrecked in the interest of a clique of stockholders, among whom, it is said, were several men high in the councils of Tammany Hall.

In addition, the New York papers, during the last week or ten days, have been making startling allegations regarding another form of municipal corruption. "More than $3,095,000," says the New York *Times*, "is paid every year by the gambling-house-keepers of this city for the protection afforded them by the police and the other powers of the city government." It states that there is a "gambling commission," which meets weekly, "composed of a commissioner who is at the head of one of the city departments, two state Senators, and the dictator of the pool-room syndicate in New York City." This commission collects the funds from the gamblers, so the charge runs, and pays it over, not to Tammany Hall alone, but to the Republican "machine" as well. The New York *World* (Ind. Dem.) declares that the city is "in the grip of organized city looters," and that there is "wholesale plundering of the city treasury."

But the most important charges come directly from a high city official—Controller Bird S. Coler. Mr. Coler was elected to office as a representative of the Brooklyn "Reform" Democrats, as a part of the first administration of Greater New York. He has developed into a severe and outspoken critic of the present government. He says that New York City is being plundered by men compared with whom Tweed was an amateur, inasmuch as Tweed's plundering was done without protection of the forms of law, whereas "legalized robbery of the city is now perfectly respectable." He further declares:

"The city has been robbed outrageously in the purchase of supplies, and I am now powerless to prevent it. There is a concerted movement to prevent the finance department from protecting the city treasury. We have held up many bills here, and in some cases the parties have accepted large reductions because their claims were so fraudulent they dared not go into court, altho they could have recovered the full amount under existing laws and rulings. When I find that the city has been charged double the market rate for an article I must prove fraud or there is no defense, and the corporation counsel will confess judgment. To prove fraud and bribery is a very difficult matter."

The New York press is almost unanimous in rallying to the support of Mr. Coler. Says *The Mail and Express* (Rep.):

"It is seldom given to the Republican press of this city to rally to the defense of a local Democratic office-holder against assassination by his own party. The occasion, however, is manifest to-day. . . . The controller has rendered New York good and faithful service by newly directing attention to the crimes against the common welfare which have come under his notice. By so doing he is helping to quicken the public conscience, to arouse

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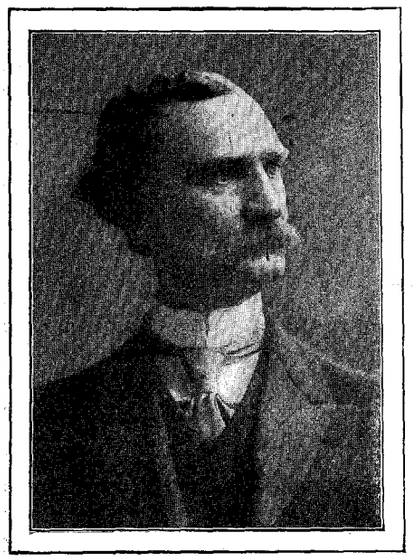
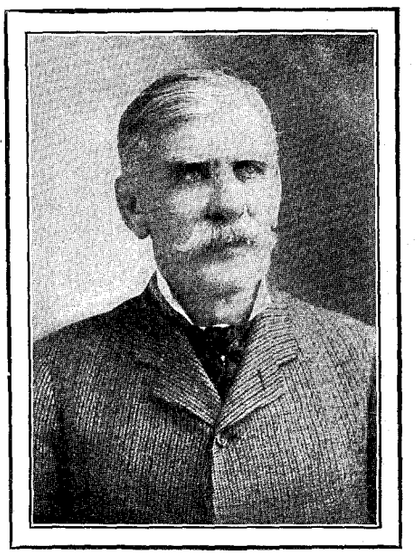


WILLIAM VAN AMBERG SULLIVAN (DEM.), of Mississippi.

ANSELM JOSEPH McLAURIN (DEM.), of Mississippi.



THOMAS R. BARD (REP.), of California.

NEWLY ELECTED SENATORS.

New Yorkers to a consciousness of the fact that if they object to being held up, 'themselves must strike the blow.'"

The Commercial Advertiser (Rep.) finds in Mr. Coler's statement a severe indictment of the Republican majority in the legislature at Albany, and calls upon these representatives to free themselves from the "shameful charge" of being in collusion with Tammany Hall. *The Evening Post* (Ind.) declares that Controller Coler's speech "ought to be heeded like a trumpet-call in the midst of battle," and that it should be a warning to every citizen of New York, irrespective of party affiliation. The Brooklyn *Eagle* (Ind. Dem.) says. "This magnificently peopled and miserably misgoverned city will not forever tamely consent to its own spoliation, will not forever annually renew the trust of power into feeble, foul, or false hands, and will not forever submit to wrongs which make administration spell loot and piracy and tribute and insult and waste and shame in the name of rule. . . . When bad men combine good men should unite—and speed the day!"

The New York *Evening Journal* (Dem.) says:

"What this city needs is the jailing—not of private gamblers and dive-keepers—but of officials who live on blackmail or permit blackmail because they were put in office for that purpose.

"We need another John W. Goff to get after the thieves and criminals in office.

"We need another such spectacle as that of Tweed, the arch robber, dying in jail. Tweed would be a poor second-rate amateur in these days.

"A big public official in jail, and the bigger the better, is what New York City needs at present.

"And that is just what New York will see, if public indignation is pushed much farther.

"Thieves, criminals, and blackmailers in office, take warning."

Among the comments by papers outside New York, we note the following from the Kansas City *Journal* (Rep.):

"The young controller's charges of bribery, overcharging, and fraudulent practises generally will doubtless cause some consternation in Tammany circles, if for no other reason than that they are made by a Democrat, and at a time when Tammany wants to cut a wide swath in state and national politics. Perhaps Mr. Coler may be the revolutionist that New York has been waiting for."

The Berlin *Tageblatt* and other newspapers on the Continent are publishing a series of articles on New York's wickedness that make the American metropolis appear as about the worst blot on the globe. The Tammany organization, according to these accounts, not only supports a school for pickpockets and is back of such schemes as the Miller ten-per-cent.-a-week syndicate, but it carries on a rule like that of the Mafia in Sicily or the Camorra in Naples, only worse. "Ex-attaché," writing in the New York *Tribune* in reply to the *Tageblatt's* articles, says that while he is not blind to the fact that New York is not without some dark sides, he still contends, after having lived in Paris, Vienna, Berlin, Madrid, and Tokyo, that "the Empire City has lighter shadows, less crime, a lower, and above all less onerous, tax-rate, and is morally and materially cleaner as well as more law-abiding than most, if not all, the capitals of the Old World."

THREE NEWLY ELECTED SENATORS.

OF the three newly chosen members of the Senate whose portraits appear herewith, the one from California, Thomas R. Bard (Rep.) seems to excite the most general interest. He displaces a Democrat, Stephen M. White, who was regarded seriously four years ago as a candidate for the Presidential nomination at Chicago, and thus adds to the Republican strength in the Senate. The New York *Sun* (Rep.) says that his election "completes the transformation of political conditions on the Pacific coast and establishes the stability of its Republicanism." Mr. Bard's election also breaks the deadlock in the California legislature without necessitating the resort to gubernatorial appointment—a resource of doubtful legality in such a case. The Philadelphia *Evening Bulletin* (Rep.) expresses a wish that Governor Stone, of Pennsylvania, had adopted the California plan of an extra session of the legislature, instead of sending Mr. Quay to Washington with questionable credentials. The Chicago *Public*, Louis F. Post's single-tax paper, takes Mr. Bard's election as an occasion for a few reflections on our senatorial millionaires. It says:

"Another millionaire comes into the United States Senate, this time from California. There would be no objection to millionaires in that body if their millions were only incidental. But most of them are nothing but millionaires. And a mere millionaire is worse than a mere hobo. It costs industrious people so much more to support him. This particular millionaire—his name is Thomas R. Bard—whom the legislature of California has sent to Washington as a Senator, appears to be wholly undistinguished except as a millionaire. There is no indication

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that he earns a dollar of his income. Even Rockefeller does better than that. Nor does Bard appear to have any opinions on public questions. Asked his views on expansion, he said it was too big a question to answer off-hand, but he was satisfied the Republican Party would work it out satisfactorily. As to the Philippines he did not care to discuss that question; and for the present he preferred to say nothing on the subject of trusts. And, while he favored 'the lowest possible freight rates and passenger fares' to and from California, yet he was unwilling to express himself as to the Boer war. He said: 'My opinions on that question are purely personal and private.' Doubtless Senator Bard knows enough to go in when it rains. If he didn't, he wouldn't be a millionaire; and if he were not a millionaire, he wouldn't be a Senator."

Senator McLaurin (Dem.) sat in the Senate in 1894 and 1895, being appointed by the governor of Mississippi to fill out an unexpired term, and in 1896 he was elected governor of his State. Senator Sullivan, also a Democrat, was a member of the House for two years until, in 1898, he was appointed to the Senate to fill the vacancy caused by the death of Senator Walthall. Mr. McLaurin and Mr. Sullivan have both now been elected by the Mississippi legislature.

DEATH OF EX-MINISTER PHELPS.

TRIBUTES to the ability and patriotism of Prof. Edward J. Phelps, of Yale University, who was Minister to England under President Cleveland's first Administration, are by no means confined to the press of his own party. The New York *Tribune* (Rep.) says that "first of all he was an American, whose patriotism was never under suspicion and who honored his country not by declaiming, but by exemplifying its highest virtues"; and the New York *Sun* (Rep.) says that "Mr. Phelps was sometimes wrong on great questions of political philosophy and international policy; but he was much oftener right, and on every question as it arose he had a clear, definite, and perfectly fearless and honest opinion." The Philadelphia *Ledger* (Ind. Rep.) sketches and comments upon his career as follows:

EDWARD JOHN PHELPS.

"By the death of ex-Minister Edward J. Phelps, the country loses an accomplished diplomat, and the profession of the law one of its most distinguished members. When he was appointed by President Cleveland, in 1885, to succeed Minister Lowell at the Court of St. James, his advent into official life was a surprise to the general public outside of New England; but when his personality became better known, his peculiar fitness for the place was recognized, and the country felt assured that the succession of eminent Ambassadors representing this country in England would remain unbroken. Years ago, in 1851, he was Second Controller of the Treasury under President Fillmore. He was a member of the Vermont Constitutional Convention of 1870, and the unsuccessful Democratic candidate for governor and Senator in Vermont in 1880. These were his only connections with official life previous to his appointment as Minister; but he had long been recognized as one of the leading lawyers of the country. His standing in the profession was such that he became in 1880 the President of the American Bar Association, and his lectures before the Law School of Yale University were distinguished for great learning and clear exposition. His legal ability and training were such as to equip him admirably for any post within the gift of the Government, and his career as Ambassador fully justified his appointment to the great office. His last important public service was as counsel for the United States, in 1893, in the Bering Sea tribunal, when his advocacy of the interests of the United States was invaluable. The ex-Minister was a profound student of the Constitution, the laws, and institutions of the country, and his character was spotless. It is regrettable that such men are not found more frequently in our public life."

INDUSTRIAL COMMISSION'S CURE FOR TRUST EVILS.

DISAPPROVAL and disappointment mark the tone of the radical anti-trust press in their remarks on the preliminary report of the Industrial Commission. After taking testimony and conducting investigations for over a year and a half, the Commission recommends—as remedies for the bad features of trusts—more power for the Interstate Commerce Commission and enforced publicity of trust operations. Many papers believe that the Industrial Commission is right in urging that the Interstate Commerce Commission be given power to stop the rate discriminations by which the railroads help the trusts in their work of killing off competition; but the "publicity" cure seems to have few friends. Papers which remember Mr. Havemeyer's strong testimony before the Commission in regard to the tariff are asking why the report does not recommend a removal of this protection from such trusts as are kept alive by tariff favors. "In carefully avoiding the palpable lower-tariff remedy for undue trust extortion in the home market," says the Springfield *Republican* (Ind.), "the Commission lamentably falls short of rising to the reasonable demands of the situation." The Philadelphia *Times* (Ind.) remarks that nobody will "expect the trusts to get frightened or go out of business because of the Commission's findings." If Congress will give the power recommended to the Interstate Commission, continues the same paper, "one just act will be placed to its credit"; but "as to the rest of its recommendations, they will prove of little or no public value." The Baltimore *Herald* (Ind.) casts doubt upon the constitutionality of the proposed publicity remedy. Its says: "Whether a statute which demands of the trusts that they shall give full and accurate information relative to their business, but which imposes no such obligation upon the individual engaged in mercantile or manufacturing pursuits, would be sustained by the courts as constitutional may be doubted. To discriminate between firms and companies engaged in identically the same occupation would appear to be class legislation, and as such contrary to the spirit of the organic law." The New York *Journal of Commerce* (Fin.) thinks the report inadequate. It says:

"Until the recommendations are put in more specific form it will be difficult either to adopt them or dissent from them with any degree of confidence. Some degree of publicity is unquestionably desirable. But any business, whether managed by a corporation or an individual, must be assured an ample measure of privacy with reference to its business contracts. The whole question turns, therefore, upon the kind and degree of publicity to be enforced, and upon this aspect of the case this preliminary report is too indefinite to form the basis of argument. . . . No degree of publicity or other device whatever will fully and satisfactorily meet the demands of the situation unless it is accompanied by some provision for preventing the oppression of small producers now practised and tolerated without redress."

The Buffalo *Express* (Ind. Rep.) declares that "the conclusions of the Commission, on account of their general character,

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show how impossible it is to make the trust question a political issue of the first importance." The New York *Sun* (Rep.) and *Tribune* (Rep.), two leaders of the pro-trust press, allow the report to pass without remark.

The recommendations regarding publicity are, first, that the organizers of industrial combinations shall be required to furnish all "material information necessary for safe and intelligent investment"; and, second, that while the business is being carried on, the company's officers shall be required to give to the members of the corporation such information as "may prevent the misuse of their property by directors or trustees." Besides providing thus for the safety of investors both before and after they have invested their money, the report makes the following important recommendation:

"The larger corporations—the so-called trusts—should be required to publish annually a properly audited report, showing in reasonable detail their assets and liabilities, with profit or loss; such report and audit under oath to be subject to government inspection. The purpose of such publicity is to encourage competition when profits become excessive, thus protecting consumers against too high prices and to guard the interests of employees by a knowledge of the financial condition of the business in which they are employed."

As to railroad favors to the trusts, and the remedy, the Commission says:

"From the testimony given before the Commission, and herewith submitted, it has been proved that, before the passage of the interstate commerce act, discriminating freight rates were frequently secured by large shippers. Other evidence herewith submitted, to be supplemented by additional testimony which will be laid before the Congress shortly, seems to show that like discriminating favors are even now granted. Believing that these discriminations clearly tend toward the control of business by large combinations, your Commission further recommend—

"(*a*) That the Interstate Commerce Commission be given authority not only to prescribe the methods of keeping accounts of the railroads and to demand reports in such details as it may require, but also to inspect and audit said accounts.

"(*b*) That the interstate commerce law be so amended as to make the decisions of the Commission operative at a day fixed in the decisions and until reversed by the United States courts, on appeal.

"(*c*) That the Interstate Commerce Commission be authorized to prescribe classifications of freight articles, and to make rules and regulations for freight transportation throughout the United States; and

"(*d*) The penalties for violations of the interstate commerce act should be appropriate fines against the carrier, and not imprisonment of officials."

The report is signed by James H. Kyle, chairman, and Boies Penrose, J. J. Gardner, William Lorimer, L. F. Livingston, John C. Bell, Theodore Otjen, Lee Mantle, A. L. Harris, Ellison A. Smythe, John M. Farquhar, Eugene D. Conger, Thomas

CARTOON SNAP-SHOTS OF PUERTO RICO.

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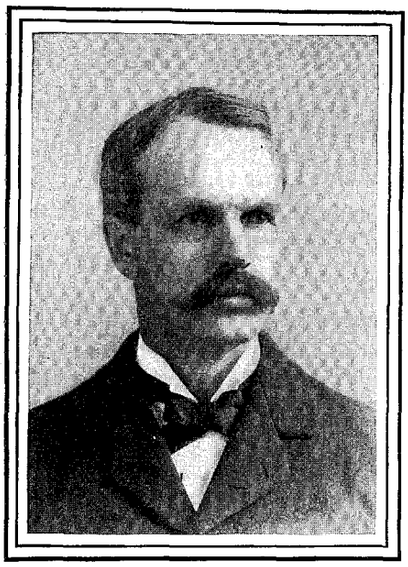
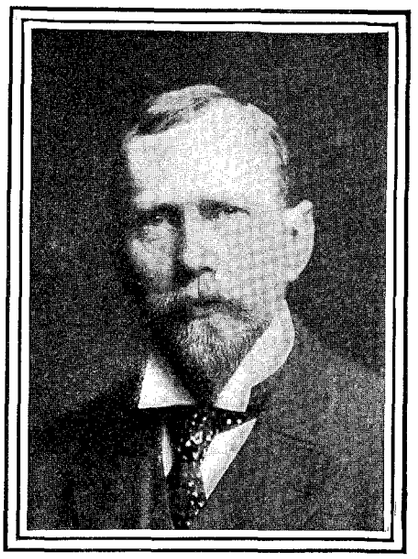
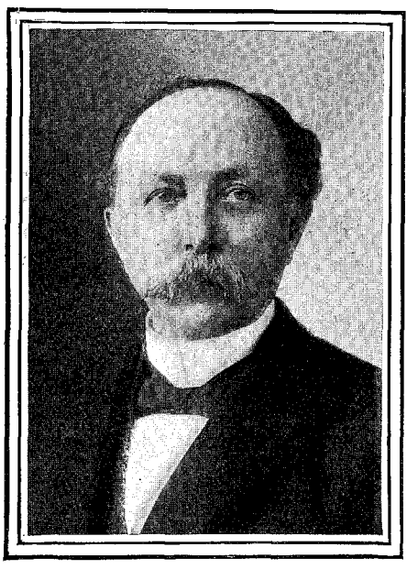


PROF. BERNARD MOSES.

JUDGE WILLIAM H. TAFT, PRESIDENT.



PROF. DEAN C. WORCESTER.



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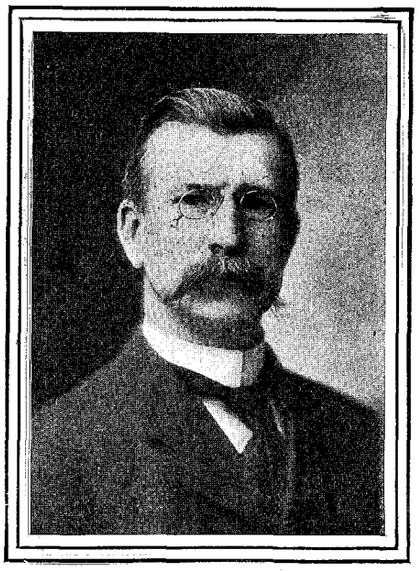

LUKE E. WRIGHT.

PHILIPPINE COMMISSIONERS.

W. Philips, C. J. Harris, M. D. Ratchford, John L. Kennedy, and Albert Clarke, commissioners.

Mr. Lorimer withholds his approval from the recommendations regarding railroads, at least until the completed report is formulated to be presented to Congress; and Mr. Clarke dissents from paragraph *b*, believing that "rates fixed by the Interstate Commerce Commission should not go into effect in case of appeal until affirmed by court, and that trial on appeal should be expedited."

THE NEW PHILIPPINE COMMISSION.

SOME comment was aroused last week by Judge Taft's speech in Cincinnati during the banquet given in honor of his appointment as head of the new commission to give civil government to the Philippines. He declared, in effect, that he is an anti-expansionist, but believes we must make the best of the situation in which we find ourselves. While he had hopes "that the jurisdiction of our nation would not extend beyond territory between the two oceans," he is prepared to accept accomplished facts. He continued: "Circumstances beyond our control, the sequel of the Spanish war, have thrust on us responsibility for the future government of the Philippines. . . . I have to deal with the situation as it is, and, whatever the cause of it, the question now is, What are we to do to meet the present needs?" The expansionist press quote these words with warm approval. The anti-expansionist papers also find something to commend in Judge Taft's remarks. He said further: "The incidental benefits to the trade of this country arising from the new relation must be made subservient to the interests of those who have become our wards." The New York *Evening Post* says that this sentiment is "excellent in spirit," and the Springfield *Republican* says that "with such exalted aspirations every one can be in sympathy." The *personnel* of the commission has aroused little or no hostile criticism. The Chicago *Tribune* says:

"President McKinley has not only managed to represent all sections of the country in the membership of his new Philippine commission, but he has also brought together a body of able men. Three of the five members are college professors of high standing, and the other two are men of legal and political experience. The president of the commission, Judge William H. Taft, of Ohio, has of late years combined the duties of a United States circuit judge with those of dean of the law department of the University of Cincinnati. Prof. Dean C. Worcester, of the University of Michigan, is the only member of the new body who also served on the first commission. He will be an invaluable member, for he has been on the islands thrice before, and he is beyond question the highest American authority on existing conditions in the Philippines. Judge Henry C. Ide, of Vermont, was chief justice Samoa from of 1893 to 1897, and is well versed in international law. Mr. Luke E. Wright, of Tennessee, is a Democratic lawyer of marked ability, a believer in expansion, and will fitly represent the South in the work of organizing the new Philippine government. Prof. Bernard Moses, who has held the chair of political economy in the University of California since 1876, is not only one of the ablest scholars on the Pacific coast, but is especially fitted for this kind of work by his authorship of historical and political treatises such as his 'Democracy and Social Growth in America.' The commission seems to be a judicious combination of the practical and the theoretical elements necessary for the solution of the difficult problems that must arise in creating good political and judicial systems for the Filipinos."

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NICARAGUA NEUTRALITY IN THE LIGHT OF HISTORY.

JOHN BASSETT MOORE, professor of international law and diplomacy in Columbia University, who was Assistant Secretary of State during the war with Spain, and was secretary and counsel to the United States Peace Commission in Paris, comes to the defense of the Hay-Pauncefote treaty in an article in the New York *Times* that has attracted considerable notice.

JOHN BASSETT MOORE.

The sections of the treaty that have called out the most emphatic denunciation are those providing for the neutrality of the Nicaragua canal in peace and war, and it is in defense of these sections that Professor Moore enlists his pen. They read as follows:

"1. The canal shall be free and open, in time of war as in time of peace, to the vessels of commerce and of war of all nations on terms of entire equality, so that there shall be no discrimination against any nation or its citizens or subjects in respect of the conditions or charges of traffic or otherwise.

"2. The canal shall never be blockaded, nor shall any right of war be exercised nor any acts of hostility be committed within it."

It may surprise many who have been discussing this phase of the treaty to learn that, as Professor Moore contends, "the policy of a neutralized canal is the historic policy of the United States"; yet he quotes a considerable number of state papers to prove that such is really the case. He begins with President John Quincy Adams and his Secretary of State, Henry Clay, of whom he says that "perhaps there are no other American statesmen who are at once so prominently identified with the two doctrines of the freedom of these continents from European domination and the freedom of the seas." Mr. Clay, while in President Adams's Cabinet, declared that the benefits of a transisthmian canal "ought not to be exclusively appropriated to any one nation, but should be extended to all parts of the globe upon the payment of a just compensation or reasonable tolls." The same view seems to have prevailed nine years later, in 1835, when the Senate passed unanimously a resolution favoring a canal, and favoring "the free and equal right of navigating such canal to all such nations [as should conclude treaties] on the payment of such reasonable tolls as may be established to compensate the capitalists who may engage in such undertaking and complete the work." In 1839 the House also adopted a similar resolution by unanimous vote, favoring "securing forever, by suitable treaty stipulations, the free and equal right of navigating such canal by all nations."

A treaty is still in force, Professor Moore points out, with the Republic of Colombia, concluded in 1846, guaranteeing "the perfect neutrality of the before-mentioned isthmus, with the view that the free transit from the one to the other sea may not be interrupted or embarrassed in any future time while this treaty exists," and President Polk, in submitting the treaty to the Senate, explained that its object "is to secure to all nations the free and equal right of passage over the isthmus." Then, in 1850, came the Clayton-Bulwer treaty between the United States and Great Britain, stipulating that neither Government should "ever obtain or maintain for itself any exclusive control over the said ship canal," or "ever erect or maintain any fortifications commanding the same, or in the vicinity thereof." In the spirit of all these declarations, President Pierce, in 1856, when grave local disturbances threatened the Panama Railway, sent commissioners to New Granada [now the Republic of Colombia] to propose the creation of an independent, neutral district on the isthmus for the security of the transit route, a proposal, however, said Mr. Marcy, then our Secretary of State, "not designed to secure any exclusive advantages to the United States." Two years later, Mr. Cass, President Buchanan's Secretary of State, declared that "what the United States wants in Central America next to the happiness of its people is the security and neutrality of the interoceanic routes which lead through it."

With Nicaragua itself we have a treaty of similar import, concluded in 1868, and still in force. By this treaty the United States "agrees to extend their protection to all such routes of communication as aforesaid, and to guarantee the neutrality and innocent use of the same. They also agree to employ their influence with other nations to induce them to guarantee such neutrality and protection." Professor Moore remarks that "it is evident that those who have charged Mr. Hay with proposing to give away a right of exclusive control of the Nicaragua canal, granted us by Nicaragua itself, with the implied concurrence of Great Britain and other powers under the Dickinson-Ayon treaty, either have not read essential stipulations of that treaty, or else have not seen fit to quote them." Had it not been for the unsatisfactory attitude of Nicaragua in 1877, indeed, we might to-day be bound in a contract with the principal maritime powers by which every power was "at all times, whether in peace or war," to have "the right of transit" through the proposed canal. Mr. Fish, President Grant's Secretary of State, proposed such an agreement. A leaning toward the idea of American control appears, it is true, in a treaty signed by representatives of the United States and Nicaragua in 1884, but the treaty was never ratified. Mr. Frelinghuysen, President Cleveland's Secretary of State, signed the treaty for the United States, but President Cleveland, after sending it to the Senate, recalled it, and said in his next annual message: "Whatever highway may be constructed across the barrier dividing the two greatest maritime areas of the world must be for the world's benefit, a trust for mankind, to be removed from the chance of domination by any single power, nor become a point of invitation for hostilities or a prize for warlike ambition." This brings us down to the present Hay-Pauncefote treaty, which, Professor Moore believes he has shown, is directly in line with our historic American policy.

The idea of American control, however, has not lacked influential advocates, and Professor Moore devotes a column to an outline of their attitude. The idea, he says, "seems to have originated with Senator Douglas," who adopted it for political reasons. Then President Hayes and his Secretary of State, Mr. Evarts, thirty years after Senator Douglas, advocated American control, when the Colombian Government gave some exclusive concessions to the French company. Neither, however, proposed that the canal should be fortified. Such a proposal was put forward by Secretary Blaine, who made a considerable effort to have the Clayton-Bulwer treaty modified so as to admit of American control. Mr. Frelinghuysen also favored American control, and cast doubts on the validity of the Clayton-Bulwer agreement. Professor Moore examines at some length this claim that Great Britain's colony of Belize, or British Honduras, is contrary to the provisions of the Clayton-Bulwer treaty; but he finds that it is not. Mr. Clayton's footnote covering England's claim to that piece of territory, he finds, was called up in the Senate by some who objected to it; but the Senate decided not to take any action in the matter. As the treaty has been recognized from time to

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time by our State Department as in force, Professor Moore declares that it is still binding.

Some may forget, too, that Nicaragua also has treaties with other nations. Indeed, Spain, France, and Italy have agreements binding Nicaragua to give them as great privileges in the use of the canal as she gives to any other nation; and Costa Rica, through whose soil part of the canal is expected to pass, has a similar agreement with Spain. Professor Moore thinks, in view of the neutralization of the canal guaranteed by these treaties, that "if the Clayton-Bulwer treaty were abrogated, the situation would not be radically altered."

As the Senate committee on foreign relations has recommended an amendment to the Hay-Pauncefote treaty reserving to this country the right to defend the canal in war time, and as many Senators are known to favor such an amendment, a belief is growing that Professor Moore and the other friends of absolute neutrality will not see their hopes realized.

CRIMINALS RECLAIMED BY PAROLE LAWS.

THE convicts in the New York State prisons are looking anxiously to the present legislature in the hope that it will enact a parole law that will let some of them out into the wide world again; and their paper, *The Star of Hope*, is fairly bristling with articles, short and long, advocating the measure. To aid in the campaign of education, *The Star of Hope* presents a valuable summary of what the parole laws in other States have done for criminals. New York State, with no parole law, sends its criminals to prison for fixed terms, then sets them altogether free—and seventy per cent. of them return to lives of crime. Ten other States, with parole laws, release convicts having good records, keeping them under surveillance until convinced of their reformation. Here are records from different States:

	Percentage of Offenders Redeemed.	Percentage of Offenders Returned to Crime.
Pennsylvania	85 per cent.	15 per cent.
Ohio	90 "	10 "
New Jersey	95 "	5 "
Indiana	94 "	6 "
Connecticut	100 "	none
Utah	100 "	"
Michigan	94 "	6 "
Alabama	97 "	3 "
Virginia	100 "	none
Minnesota	92 "	8 "

The Star of Hope's editor, convict No. 1,500, of Sing Sing prison, gives as his leading article in a recent issue a description of the encouraging success that has attended the workings of the parole law in Indiana. He does not write from any experiences of his own with the law in question, but quotes from a report made by W. H. Whittaker, clerk of the Indiana State prison at Michigan City. Before the parole law was passed, no distinction was made between the prisoners. "The result was," says Mr. Whittaker, "that many a young boy who had committed his first offense was thrown into prison and put into the same cell with an old, experienced offender, and after serving his term of one or two years, with no attention being given him while in prison, he was discharged a graduate in crime." When the new law was passed, however, in 1897, one of the State prisons was set aside as a reformatory, and all convicts under thirty years of age, unless sentenced for life or for treason, are now sent there, and escape the influence of the older and more hardened criminals. In both the State prisons three reforms were instituted at once. For the lash was substituted solitary confinement; instead of the striped uniform three grades were established, stripes for the lowest, a checkered pattern for the better-behaved, and cadet blue for the best; and, finally, the lock-step was abolished. These three reforms, Mr. Whittaker declares, "have done more to improve the condition of the prisoner and make him feel like a man than anything [else] that has been done."

This law has now been in operation in Indiana for nearly three years. Mr. Whittaker says of its operation during this period:

"We have paroled 132 prisoners, of which number 6 have been returned for violation of their parole and 2 have failed to make their reports, and at this time we do not know where they are. This showing, as compared with other institutions, is remarkably good, only being a fraction over 6 per cent. of the prisoners paroled that have violated the confidence placed in them by the management. We have now eighty men on parole that are making their reports promptly, earning all the way from $5 to $40 per month and their board, and in many cases are caring for their families, that would otherwise be a public charge upon the township where they live had the prisoner been kept in confinement."

The New York State Prisons Commission, in its annual report to the legislature, recommends similar reforms in New York State.

TOPICS IN BRIEF.

CARNEGIE'S spring suits call for large checks.—*The Baltimore American.*

RUSSIA continues to say nothing, and lay railroad ties.—*The Washington Star.*

IN politics there is a great difference between duty and duties.—*The Detroit News.*

PUERTO RICO evidently secured a gold brick when it got us.—*The Chicago Record.*

TEACHER: "Willie, where is the capital of the United States?" Willie: "In the trusts."—*The Buffalo News.*

The British have ordered 2,500 more mules. What appetites those soldiers have!—*The Baltimore American*

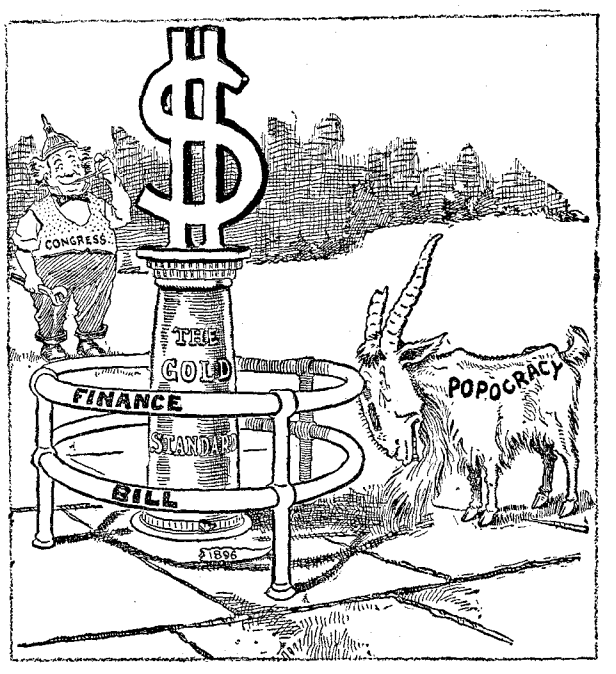
WE always felt that General Buller could get into Ladysmith if the Boers only left him alone.—*The Detroit News.*

SWINBURNE and Alfred Austin wrote poems last week. Otherwise England more than held her own.—*The Chicago Times-Herald.*

THE British know they have the Boers thoroughly whipped. That is why they are calling for 100,000 more troops.—*The Chicago Record.*

IF Mr. Carnegie is sincere in wishing to die a poor man he should become a candidate for Senator from Montana.—*The Baltimore American.*

A NEW JERSEY lunatic has had his reason restored by a blow on the head. This ought to suggest a way of curing some of the calamity howlers.—*The Savannah News.*



CONGRESS: "There, I reckon that will keep the old boy from doing mischief."—*The St. Paul Pioneer Press.*

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LETTERS AND ART.

A NEW REVOLUTIONARY DRAMA.

THE French Government has prohibited the public performances of the revolutionary play just written by Urbain Gohier, the rising young journalist and author who has taken Clemenceau's place on the *Aurore* and who had been one of the leading champions of Dreyfus. Gohier is an ex-soldier, ex-anti-semite, and the author of several pamphlets and articles on the abuses of the military system. For one of his pamphlets, "The Country *vs.* the Army," he was tried shortly after the Zola sensation and acquitted. The municipal government of Paris ordered three hundred copies of the pamphlet circulated at public expense. He is again under indictment for alleged assaults on the army, and his leaders in *L'Aurore* keep him constantly in hot water. His force and talent are admitted by his opponents, but he is criticized for being too extreme. He has been fiercely attacking the present cabinet of "Republican defense" as cowardly and treacherous. His drama was expected to produce a sensation; but the censor's veto compelled him to give a private performance of it before a select audience. It will be published in a magazine.

The name of the play is "Le Ressort" (literally "The Resort," but more properly "The Inspirer"), and its essential motive is the conflict between love and devotion to the cause of the people. The plot is thus summarized in *L'Aurore* by its dramatic critic:

The hero, *Philippe Redan*, is a lawyer by profession and the leader of a secret revolutionary society which is planning an uprising. Unfortunately, he does not give his undivided energies to the organization of the revolt. He is passionately attached to *Suzanne Péricaud*, the wife of a bankrupt financier and exile, whose whereabouts she does not know. *Redan* had been too ardent a reformer and dreamer to think of personal joys, and had affected to discard love; but in *Suzanne* he at last found an ideal, a comrade as well as sweetheart, an inspiration. Her nobility and beauty and admiration were the mainsprings of his enthusiasm and energy for his cause.

The time fixed upon for the uprising arrives, and everything is ready. The insurgents hold the last council on the eve of the revolution, appoint committees and chiefs, and issue final orders. This scene is declared to be moving and exciting. *Redan* tests the fidelity of each conspirator, asking each why he is ready to die for freedom. The answers constitute an indictment of the social order. One man had been unable to earn bread and had found it impossible to remain honest; another had had his two sons "stolen" from him by the Government and killed in colonial and predatory wars. A third cries that only the rich can afford to have children; the poor must forego the luxury.

There are two spies and traitors in the assembly. One is discovered, and he is at once sentenced to death. By a fatal accident, the other is chosen to inflict the penalty. He stabs his fellow spy without a qualm, thinking only of his reward for betraying the conspiracy.

But the police, aware of the plot, fear only the leader. He is handed an anonymous letter in which *Suzanne*, his ideal, is charged with infidelity to him. He goes to the place indicated and finds her with another lover, an officer. A duel is at once arranged; but the long-absent husband appears on the scene, kills the officer, and dismisses *Redan* as a mere harmless visionary whose affection for his wife had been purely platonic.

The uprising takes place, but it is doomed to failure and disaster. The leader is apathetic and indifferent. His own personal disappointment is too keen to allow him to do his duty. The cause of the people is abandoned, betrayed, lost once more. The insurgents die in the streets, and *Redan* gladly exposes himself to danger and is killed together with his companions. "The Republic is saved!" cries the spy. "Long live the Emperor!" cries a citizen who is dissatisfied with the Republic. And the "revolution" is over.

The critic of the *Aurore* declares that the play is strong, well-constructed, dramatic, and artistic. Gohier, he says, has stage-craft, wit, and a mastery of satire and irony. The dialog is terse, swift, and clear, and sympathy with the lesson—how not to make revolutions—is not necessary to the enjoyment of the play.—*Translation made for* THE LITERARY DIGEST.

RECOLLECTIONS OF BROOK FARM AND ITS OCCUPANTS.

SOME fresh reminiscences of that much bewritten social experiment known as Brook Farm have just come from the pen of Mrs. Ora Gannett Sedgwick, a writer who, at the time of its establishment in West Roxbury, Mass., was but a girl of sixteen. Her anecdotes deal with several of the famous men who made the community renowned throughout the world. The writer went thither in June, 1841, and made her home at the Hive, the principal community edifice. Of this building and its inmates, she writes (in *The Atlantic Monthly*, March):

"The Hive was the Ellis farmhouse, one of the lovely old New England houses with a broad hall running through the whole length, and having a door at each end. From the left side of this hall, as you entered, a staircase went straight up to the second floor. The walls of the hall were lined with open bookshelves filled with rare English, French, and German books, belonging to Mr. Ripley, who had, I imagine, one of the finest libraries in Boston at that time, especially in foreign works. After the Eyrie was built the Hive became merely the working headquarters, and this library was removed to the new building; but the books were always free to all, a fact which showed the real generosity of Mr. Ripley.

"There was a comfortable sofa in the hall, under the stairs, on which Nathaniel Hawthorne, who then occupied the front room at the right, used to sit for hours at a time, with a book in his hand, not turning a leaf, but listening with sharp ears to the young people's talk, which he seemed to enjoy immensely, perhaps with the satisfaction of Burns's 'Chiel amang ye takin' notes.' It is, however, but just to Mr. Hawthorne to say that, whatever use he made in 'Blithedale Romance' of the scenery and 'romantic atmosphere' of Brook Farm, he can not be accused of violating the sanctities of the home and holding up to public observation exaggerated likenesses of his associates there. I spent some delightful hours with him the winter he died, when he assured me that Zenobia represented no one person there. . .

"I remember well that George P. Bradford and Mr. Hawthorne had the care and milking of the cows, but not to the exclusion of other less Arcadian labors, as is evident from 'The American Note-Books.' Mr. Hawthorne seems to have had a rather tender feeling for his charges, expressing forcibly in 'The Blithedale Romance,' chapter xxiv., his indignation at their 'cold reception' of him on his return from an absence of several weeks. I recall distinctly the names of two cows, Daisy and Dolly, from the fact that Messrs. Hawthorne and Bradford were particular always to assign to these cows adjoining stalls in the barn at night, because they were always together in the pasture. I recollect also Mr. Bradford's often begging me to stop at the gate through which the long line of cows came at evening, and watch the varying and interesting expressions on their faces.

"The pigs too came in for their share of Mr. Hawthorne's care. When, in the following winter, the Brook Farmers, as a delicate attention, sent a spareribb to Mrs. George S. Hillard, with whom he was then staying in Boston, thinking to please him, he raised his hands in horror, and exclaimed, 'I should as soon think of a sculptor's eating a piece of one of his own statues!' . . . . . .

"As I remember our meals, they were most delightful times for talk, humor, wit, and the interchange of pleasant nonsense. When our one table had grown into three, Charles A. Dana, who must have been a very orderly young man, organized a corps of waiters from among our nicest young people, whose meals were kept hot for them, and they in their turn were waited on by those whom they had served. I have seen Mr. Dana reading a small Greek book between the courses, tho he was a faithful waiter. The table talk was most delightful and profitable to me. Looking back over a long and varied life, I think that I have rarely sat down with so many men and women of culture, so thoroughly unselfish, polite, and kind to one another, as I found at those

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plain but attractive tables. All seemed at rest and at their best. There was no man tired with the stock market and his efforts to make or to increase a big fortune, coming home harassed or depressed, too cross or disappointed to talk. There was no woman vying with others in French gowns, laces, and diamonds. The fact that all felt that they were honored for themselves alone brought out more individuality in each, so that I have often said that I have never elsewhere seen a set of people of whom each seemed to possess some peculiar charm."

Mrs. Sedgwick evidently found Hawthorne one of the most interesting figures of that remarkable company, for she returns several times to speak of him:

"I do not recollect Hawthorne's talking much at the table. Indeed, he was a very taciturn man. One day, tired of seeing him sitting immovable on the sofa in the hall, as I was learning some verses to recite at the evening class for recitation formed by Charles A. Dana, I daringly took my book, pushed it into his hands, and said, 'Will you hear my poetry, Mr. Hawthorne?' He gave me a sidelong glance from his very shy eyes, took the book, and most kindly heard me. After that he was on the sofa every week to hear me recite.

"One evening he was alone in the hall, sitting on a chair at the farther end, when my room-mate, Ellen Slade, and myself were going upstairs. She whispered to me, 'Let's throw the sofa pillows at Mr. Hawthorne.' Reaching over the banisters, we each took a cushion and threw it. Quick as a flash he put out his hand, seized a broom that was hanging near him, warded off our cushions, and threw them back with sure aim. As fast as we could throw them at him he returned them with effect, hitting us every time, while we could hit only the broom. He must have been very quick in his movements. Through it all not a word was spoken. We laughed and laughed, and his eyes shone and twinkled like stars. Wonderful eyes they were, and when anything witty was said I always looked quickly at Mr. Hawthorne; for his dark eyes lighted up as if flames were suddenly kindled behind them, and then the smile came down to his lips and over his grave face.

"My memories of Mr. Hawthorne are among the pleasantest of my Brook-Farm recollections. His manners to children were charming and kind. I saw him one day walking, as was his custom, with his hands behind his back, head bent forward, the two little Bancrofts and other children following him with pleased faces, and stooping every now and then with broad smiles, after which they would rise and run on again behind him. Puzzled at these maneuvers, I watched closely, and found that altho he hardly moved a muscle except to walk, yet from time to time he dropped a penny, for which the children scrambled."

Of one unwarranted calumny Mrs. Sedgwick makes explicit denial, and we feel relieved to hear that there really was no such shocking thing as flirtation carried on by the youths and maidens at sober Brook Farm:

"I have been much with young people in my life—a teacher for some years, a mother with several children, and now a grandmother with hosts of grandchildren—and I have never seen more truly gentlemanly and gentlewomanly relations between youths and maidens than at Brook Farm. I am sure not only that no harm was done, either to young men or maidens, by the healthful and simple intercourse that was invariable between them, but that very much good came, especially to the young men. There seemed a desire in each person to make Brook Farm a happy home. There were few of us who had not enough work each day, either manual or intellectual, generally both, to give a keen zest to the pleasures of the evening. It seems to me as I look back upon the happy hours of recreation that we were more amiable and content with ourselves and one another than any circle of people I have ever known. Among our daytime amusements were some charming picnics in the pine-tree grove, one of which is almost exactly described in 'The Blithedale Romance.' . . . . . .

"In the happy Brook-Farm evenings there were games for the young people at the Hive, while once or twice a week, at the same place, the older classes listened to Mr. Bradford's readings of Racine's and Molière's plays—delightful readings they were—or to discussions in Mr. Ripley's moral-philosophy class. At the Eyrie we had charming singing by the two Curtis brothers, occasional concerts given by people from 'the world,' talks by Margaret Fuller, William H. Channing, and others, sometimes dancing in moderation, and once in a while a fancy-dress party.

"Everybody on the farm knew that he or she was cordially invited to all these various amusements, and would be kindly received. The result was that all sorts and conditions of men mingled freely and without sense of constraint."

Concerning George William Curtis and Charles A. Dana, Mrs. Sedgwick writes:

"The arrival of George William Curtis, then a youth of eighteen, and his brother Burrill, two years his senior, was a noteworthy event in the annals of Brook Farm, at least in the estimation of the younger members. I shall never forget the flutter of excitement caused by Mr. Ripley's announcing their expected coming in these words: 'Now we're going to have two young Greek gods among us.' . . . On a bright morning in May, 1842, soon after Mr. Ripley's announcement, as I was coming down from the Eyrie to the Hive, I saw Charles A. Dana with two strange young men approaching my 'magic gate' from the direction of the Hive. Arriving at the gate before me, Mr. Dana threw it open with the flourish peculiar to his manner, and stood holding it back. His companions stood beside him, and all three waited for me to pass through. I saw at a glance that these must be the 'two young Greek gods.' They stood disclosed, not, like Virgil's Venus, by their step, but by their beauty and bearing. Burrill Curtis was at that time the more beautiful. He had a Greek face, of great purity of expression, and curling hair. George too was very handsome—not so remarkably as in later life, but already with a man's virile expression.

"About George William Curtis there was a peculiar personal elegance, and an air of great deference in listening to one whom he admired or looked up to. There was a certain remoteness (at times almost amounting to indifference) about him, but he was always courteous. His friends were all older than himself, and he appeared much older in manners and conversation than he was in years; more like a man of twenty-five than a youth of eighteen."

Brook Farm was more properly an association than a community, and the inmates might either eat at the common table or by payment of a certain sum have their meals served in their apartments. The association might have grown into a genuine cooperative village; but after over six years of successful life, it received a heavy blow in the destruction of the Philanstery in March, 1846; and not long after, Brook Farm closed its existence. Mrs. Sedgwick says that after over a half-century of observation of life in the world since that time, she is more and more convinced that her estimates of the life at Brook Farm are true. There was very much "sweetness and light" there—"a light too bright for most people at that time to bear":

"With the progress of time, as higher moral and scientific developments have improved the internal as well as the external vision, the world is coming to see that living for others is the true living. Certainly, most of the persons whom I knew at Brook Farm lived on a higher plane than their contemporaries, recognizing, as they did, others' needs as of equal moment with their own. I can recall so many unselfish, loving, gentle-mannered people that I am sure that if others did come, they could not have lived contentedly there."

Mrs. Sedgwick believes that the influence of Brook Farm was deep and lasting, and that its illustrious members, later scattered throughout the country and occupying positions of highest influence in various fields of art, letters, and statesmanship, carried the ideal of this unique life engraved deep within their consciousness. She concludes her article with these words from a friend, Mr. George P. Bradford, summing up the value which the Brook-Farm experiment has for the world of our time:

"The opportunity of very varied culture, intellectual, moral, and practical; the broad and humane feelings professed and cherished toward all classes of men; the mutual respect for the character, mind, and feelings of persons brought up in the most dissimilar conditions of living and culture, which grew up from free commingling of the very various elements of our company;

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the understanding and appreciation of the toils, self-denial, privations, which are the lot to which so many are doomed, and a sympathy with them, left on many a deep and abiding effect. This intercourse or commingling of which I have spoken was very simple and easy. When the artificial and conventional barriers were thrown down, it was felt how petty and poor they are. They were easily forgotten, and the natural attractions asserted themselves. So I can not but think that this brief and imperfect experiment, with the thought and discussion that grew out of it, had no small influence in teaching more impressively the relation of universal brotherhood and the ties that bind all to all, a deeper feeling of the rights and claims of others, and so in diffusing, enlarging, deepening, and giving emphasis to the growing spirit of true democracy."

A PRISON NEWSPAPER.

NOT all the journalistic talent of the country is on the safe side of the prison bars. At Sing Sing, N. Y., is published a bi-weekly paper which suggests the thought that a goodly number of bright newspaper men are within the prison walls. It is called *The Star of Hope*, and represents the three State prisons of Auburn, Sing Sing, and Clinton. All the work of editing, type-setting, and printing is done by the inmates. It has one advantage over other journals in the fact that its circulation, of 4,700, is assured. There are always new readers coming to supply the places of those who have changed their place of residence for one presenting more opportunities of freedom. From the Boston *Transcript* we quote the following account of this journal:

"The matter contained in the paper has a wide range of subjects, including religious discussion, humorous articles and jokes and hits. The editorial page shows a good deal of thought and research. Subjects of national interest and others having a direct bearing upon the lives of the prisoners themselves are treated, all being edited, be it remembered, by inmates of the institutions. The educational and moral value of the publication can not be estimated. The interest felt in it, however, is illustrated by a letter appearing in a recent number, reading: 'This is my first attempt at writing for the paper. Be patient with me, for when I came here I could not write nor read.' Another convict writes: 'What a blessing the paper is to us men. I send you a feeble attempt, and if you can use it, will be glad to try again.' One column is given to a brief review of the important happenings throughout the world, and each number contains a column or two of original poetry, much of it not of the highest order, but some fully as good as appears in some publications not printed behind prison walls, with only convicts for contributors. . . . . .

"The ubiquitous reporter of the woman's prison at Auburn, Mrs. No. 196, in a recent number, has an animated account of the

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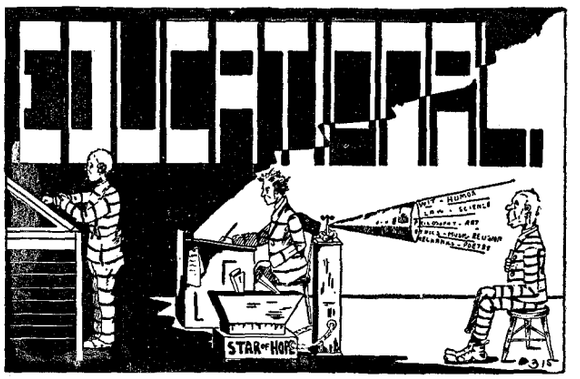
doings in the 'ladies' retreat.' She writes: 'Every window on the front of our ladies' boarding-house was handsomely decorated with flags on the two Dewey days: the balcony over the front door was especially remarkable, being completely covered with Old Glory. The girls celebrated on their own hook, and our caged Pattis sang in concord and discord, out of *The Star*, "Yankee Dewey, how d'you do? Dewey, you're a dandy."'

"Anything out of the ordinary in the culinary line is received evidently with great rejoicing by the convicts, for the same woman reporter exclaims: 'We had stewed tomatoes on Monday. Can you beat that, you *bon vivants* of the men's retreat for re-



A DEPARTMENT HEADING FROM "THE STAR OF HOPE."

tired bankers.' Along the same line is a paragraph under the head of 'Whisperings,' which reads: 'They do say that the Friday dinner of boiled bluefish, brown bread, and coffee, with milk and sugar in it, was a grand treat.' Under the same caption it is remarked that 'a Bowery girl with a Smith & Wesson 32-caliber gun in her clothes can be safely termed an armed cruiser.'

"In one humorous article, Auburn prison is compared to a university, requirements for admission being as follows:

"'1. Candidates must have graduated from some recognized jail.

"'2. Must give satisfactory evidence of an immoral character.

"'3. And must pass a successful examination in the following branches: Intoxication, dissipation, profanation, depredation, speculation, hyper-recreation, and peripatetic rustication.'

"That department of the paper devoted to Clinton prison is usually found to be scintilating with wit. There are finger-marks which point to the editor being Irish. He inquires how far a man drops when he falls asleep, and records that 'One of our ex-gentlemen remarked the other day that association with himself is spoiling his morals.'

"*The Star*, however, is by no means given up to wit and humor. Some of the writers delight to deal with subjects metaphysical. Sing Sing, 126, is the signature attached to the following quotation from some current publication: 'Moral truth needs no aid from moral untruth; falsehood can give truth nothing that it is not better without.'

"In the 'Open Parliament' such subjects are discussed as 'The Bible,' 'Our Individual Responsibility,' and 'The Rights of the Negro.' An educational department is made good use of by the convicts, particular interest being apparently manifested in history. One page is given up to matters of religion, and many of the articles which appear on that page might find a place with equal appropriateness in a religious journal. Altogether *The Star of Hope* is a revelation of the lives, thoughts, and aspirations of the men and the women who go to make up our vast prison population."

CHOPIN AND THE MALADY OF THE CENTURY.

DURING the last half-century, two men have been rulers in the high realm of musical emotion—Richard Wagner and Frédéric François Chopin, the "macrocosm and the microcosm" as a recent writer characterizes them. Wagner and Chopin, continues the same critic (Mr. James Huneker), voiced their age, and therefore we listen eagerly to their mystic musical interpretation of thoughts that lie beyond the reaches of our souls—to "these vibrile prophetic voices, so sweetly corrosive, bardic, appealing." Chopin is nearer the soil, says Mr. Huneker, in his selection of forms, and his style is more naïve and original than

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Wagner's. Mr. Huneker continues (in *Scribner's Monthly*, February):

"Chopin has greater melodic and as great harmonic genius as Wagner; he made more themes; he is, as Rubinstein wrote, the last of the original composers; but his scope was not scenic; he preferred the stage of his soul to the windy spaces of the music-drama. His is the interior play, the representation of psychomachy, the eternal conflict between body and soul. . . . He is nature's most exquisite sounding-board, and vibrates to her with an intensity, color, and vivacity that have no parallel. Stained with melancholy, his joy is never that of the strong man rejoicing in his muscles. Yet his very tenderness is tonic and his cry is ever restrained by an Attic sense of proportion. Like Alfred de Vigny, he dwelt in a '*tour d'ivoire*' that faced the West, and for him the sunrise was not, but oh! the miraculous moons he discovered, the sunsets and cloud-shine!"

Chopin is not ethical in his motive, says Mr. Huneker; he may prophesy, "but he never flames into the divers tongues of the upper heaven." Yet he has found the malady of the century and is its chief spokesman:

"After the vague, mad, noble dreams of Byron, Shelley, and Napoleon, the rebound bore a crop of disillusioned souls. Wagner, Nietszche, and Chopin are the three prime ones. Wagner sought, in the epical rehabilitation of a vanished Valhalla, a surcease from the world-pain. He consciously selected his anodyne, and in 'Die Meistersinger' touched a consoling earth. Chopin and Nietszche could not. Temperamentally finer and more sensitive than Wagner—the one musically, the other intellectually—they sang themselves in music and philosophy, because they could not do otherwise. Their nerves rode them to death. Neither found the serenity and repose of Wagner, for neither was as sane, and both suffered mortally from hyperesthesia, the penalty of all sick genius.

"Chopin's music is the esthetic symbol of a personality nurtured on patriotism, pride, and love; that it is better expressed by the piano is because of that instrument's idiosyncrasies of evanescent tone, sensitive touch, and wide range in dynamics. It was Chopin's lyre, 'the orchestra of his heart'; from it he extorted music the most intimate since Sappho. Among lyric moderns Heine more closely resembles the Pole. Both sang because they suffered, sang ineffable and ironic melodies. Both will endure because of their brave sincerity, their surpassing art. The musical, the psychical history of the nineteenth century would be incomplete without the name of Frédéric François Chopin. Wagner externalized its dramatic soul; in Chopin the mad lyricism of the *Zeitgeist* is made eloquent. Into his music modulated the spirit of his age; he is one of its heroes, a hero of whom Swinburne might have sung:

> O strong-winged soul with prophetic
> Lips hot with the blood-beats of song;
> With tremor of heart-strings magnetic,
> With thoughts as thunder in throng;
> With consonant ardor of chords
> That pierce men's souls as with swords
> And hale them hearing along."

RISE AND FALL OF THE DIME NOVEL.

IN the opening chapters of "Tommy and Grizel," Mr. Barrie gives a delectable description of a writer of "penny-dreadfuls." There will probably always be a demand for "the great Pym" and his sort; but it is doubtful if ever again he can flourish in this country as in the decade from 1860 to 1870. Writing in *The Bookman* (March), Mr. Firmin Dredd describes the genesis, development, and (as a distinct class) extinction of the "dime novel," which has really played a conspicuous part in the literary history of the country. It was taken seriously enough at the time by multitudes of imitative boys and by their irate parents to justify serious consideration now by the critics.

The dime novel, we are told by Mr. Dredd, dates from the year 1860. Shortly before, the firm of Beadle & Adams began a series of cheap publications for the lower middle classes—books on etiquette, letter-writing, etc., which informed the gentle reader that he or she should not say "I is" or "he read them papers," if wishful to rank among the choice and elegant spirits of society. Then in the spring of 1860, Mr. Orville J. Victor conceived the idea of the dime novel. The Beadle series was begun, and one of the most popular American writers of the day, Mrs. Ann S. Stephens, contributed the first story, "Malveska, the Indian Wife of the White Hunter." Soon a staff of writers gathered, who "combined a knowledge of the popular taste, dexterity in the working out of conventional plots, and an industry that was simply amazing." Among them was Mr. Edward S. Ellis, afterward one of the most popular of juvenile writers. Despite the extravagant plot and crude treatment of these early tales, Mr. Dredd thinks that they were wholesome, and some of them certainly attained to an extraordinary circulation. We quote again:

"Probably none of the writers of these books was more successful in commanding a wide circle of readers than Mrs. M. V. Victor. The fourth of the stories which she contributed to this series attained a sale which makes most of the records of book sales of the present day appear insignificant in comparison. This was 'Uncle Ezekiel,' the story of an alleged typical Yankee and his exploits at home and abroad. In the United States the book within a short time reached a total sale of 270,000. In England the sales reached 211,000, a total of 481,000. This, however, was surpassed by 'The Backwoods Bride,' of which 550,000 were sold and 'Maum Guinea.' The last named was a story of negro life, which, appearing at the time of the war, actually rivaled in popularity Mrs. Harriet Beecher Stowe's 'Uncle Tom's Cabin.'

"The success of this series in a few years brought many rivals into the field. George Munro, who had been a bookkeeper in the employ of Beadle & Adams, began publishing himself books along the same line about 1865. A few years later the staid orange covers of the original dime novels were replaced by covers of gaudily colored design. The typical dime novel of 1870 . . . is very interesting as showing the crudity of the colored prints of the time. But the cheap novel of the early seventies was only a step in the whole scheme of evolution. With the great competition came a marked decline in the quality of the material. Each year showed advances in outright sensationalism, until the culmination was reached in the typical shocker of recent memory."

GOETHE AND RECENT LITERARY MOVEMENTS IN GERMANY.

GOETHE'S fame, perhaps more than that of any other of the world's celebrated writers, has been subject to successive revisions and rejudgments. In recent years, Professor Dowden, Sir John Seeley, M. Edouard Rod, the French critic, have in turn declared that Goethe must be reread in the light of the critical canons of to-day; and the recent celebration of the anniversary of Goethe's one hundred and fiftieth birthday makes the present time a particularly appropriate one for such a rereading. A writer in *The Quarterly Review* (January) says:

"The present attitude of the Germans as a nation toward Goethe is an element in the evolution of the new empire which no observant student can afford to overlook. At no time in the history of Germany, not even in the wild years of fermentation, when, with such lordly generosity, Goethe flung out masterpieces like 'Goetz' and 'Werther' into 'the seed-field of time,' has the poet been held in such high esteem by his people as he is to-day; at no time has he been hailed as their greatest literary genius with such accord as on the hundred and fiftieth anniversary of his birth, the 28th of August last. This is a fact which demands a little closer attention; it is worth while to inquire what ground the Germans have for thus becoming, in the maturity of their political life, such enthusiastic 'Goetheaner.' Is it merely the vanity of a prosperous nation which seeks an intellectual leader and a spiritual head, and, in default of a Dante or a Shakespeare, has deified Goethe? Or, if other and more solid reasons exist, are they of a sufficiently cosmopolitan nature to justify us in con-

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fronting with them the indifference toward Goethe which other nations show?"

After sketching Goethe's connection with the Romantic movement, which the writer regards as the "chief motive force at the bottom of nineteenth-century thought and literature," and showing how Goethe was its chief spirit until it wandered away into what he believed to be an extravagant worship of medievalism as something superior to the ancient world, the writer refers to the rebirth of the old Romanticism in Germany since 1870. The new ideas "filtered into Germany," he says, "with the literature which had sprung up in Scandinavia from the ashes of Hegelianism," and these ideas "met on German soil with another and stronger current, the current of literary naturalism that had set in a little later from France":

"These currents united to form the basis on which the latest literary revival in Germany has arisen. The veteran novelist, Friedrich Spielhagen, was, we think, the first to compare the literature of the last ten years in Germany with the 'Sturm und Drang' of the eighteenth century; but the leaders of the revival had already felt, if not expressed, this affinity, and it created at once a bond of sympathy between them and Goethe. The young Goethe, the Goethe of 'Goetz' and 'Werther,' became the patron saint of the new literary movement. The 'ewige Wiederkehr,' to use Nietszche's expression, had brought round again another of these periods of fermentation and convulsion in which the German spirit seems to renew its youth.

"As the turbulence gradually subsided, other points of sympathy and congeniality with Goethe were discovered besides those of his youth. Now, at last, in the philosophy of self-assertion, in the insistence on the rights of the individual to the fullest development of which he is capable—this philosophy of which Nietszche became the spokesman—Goethe's optimism and individualism received full and jubilant recognition. To Nietszche himself Goethe was 'this veritably great man, for whose sake one is bound to love Germany.' Above all, it was Goethe's magnificent personality, his egotism, his ideals of self-culture, his dreams of a world-literature, which appealed most strongly to modern Germany. It would be difficult to overestimate the boon which Goethe has been to the present generation of German writers and artists; he has been a kind of guiding star to them in their often blind enough gropings after a philosophic and artistic creed; an ever-present example of the higher intellectual life. No century can show so many examples as ours of men of genius to whom are applicable the words in which Goethe summed up the character of one of the most promising of his predecessors—Christian Günther: 'He never contrived to tame himself, and so his life ran to waste, like his poetry.' Goethe, by his wise self-control, by his 'Lebens ernstes Führen,' escaped this fate, and his life stands out as a great example of how it is to be escaped. At thirty he wrote to Lavater the memorable words:

"'The desire to raise as high as possible the pyramid of my existence, of which the base is given and laid for me, predominates over all else and hardly allows itself to be forgotten for a moment. I must not lose time; I am no longer in my first youth; my destiny may break me in the middle, and the Tower of Babel will be left blunt and unfinished. At least it shall be said that it was boldly planned. If I live, my strength, God willing, will hold out to the top.'

"In one respect Goethe was highly favored by fortune. If he is one of the greatest among men of letters, this is largely because he lived to put the last stone on the summit of 'the pyramid of his existence.' It has often been said that Goethe's life was the grandest of his works, and this is, if we are not mistaken, the thought that is uppermost in the minds of our German contemporaries.

"The fact that Goethe is acknowledged as a leader in the present literary movement in Germany has given the latter a stability and weight which one misses in the contemporary movements of other literatures. . . . The new and newest German literature, with its Sudermanns and Hauptmanns, has hardly yet achieved enough to allow us to speak of it in superlative terms, and, so far, it has added nothing to the masterpieces of the world's literature; but it is, at least, the healthiest of all the new or renewed literatures of Europe at the close of the century, and it has grown healthy in the shadow of Goethe."

If this is the position which Goethe holds to-day among his own race, his genius must have some special message for us also. Yet we can not, says the writer, return to Carlyle's dictum of "Close thy Byron, open thy Goethe," nor can we accept Carlyle's estimate of Goethe as the last word of criticism for our own age, even tho it embodies many elements of truth:

"We must turn to Goethe himself, and the key to his work is his life. Much of his poetry may in itself seem dull or old-fashioned to us nowadays, much may be without inherent charm; but few are able to escape the spell of that wonderful, many-colored life, without question the most wonderful in the annals of literary men. To appreciate fully Goethe the poet, we must first study Goethe the man. As he himself once said to Eckermann, he is no poet for the mass; his works are written for individual men 'who have set up similar aims before them and are making their way along similar paths'; to study him may not make us better citizens or better patriots, but it will give us, to use an expression of his own, 'a certain inward freedom'; and, after all, 'inward freedom' is one of the most precious things that can be communicated by one mind to another."

The Author of "Cyrano."—Mr. Cleveland Moffett has been interviewing Mr. Edmond Rostand, and gives us some additional facts concerning the famous young playwright's views and methods (*McClure's*, March). The following remarks by M. Rostand, for example, will strike a large section of the American public as an agreeable surprise coming from a maker of French plays:

"I recognize the responsibility of a dramatist, especially one who wields great power by reason of success. Whether he intend it or not, it is certain that his plays do teach and influence many people for good or ill. I hope I shall always keep to the purpose that has so far guided me, of setting forth the fine and worthy in life rather than the despicable, the clean and beautiful rather than the ugly, the noble and inspiring rather than the perverted. In a broad sense, 'Cyrano' was intended as a lesson; that is, a stirring of sympathy for loyalty and chivalry and courage, just as 'L'Aiglon' [the play on which M. Rostand was at this time engaged] will, I hope, bring a national thrill for unsullied patriotism and love of country."

Still more surprising to many will be Mme. Bernhardt's enthusiasm. She says:

"I thank God, monsieur, that He has let me be alive now to interpret a part, at least, of what this great genius will produce. If Rostand were to die, it would be a calamity to mankind, for he is bringing in a new period in the drama—a clean, wholesome period. If Rostand were to die, I think—why, I think I should want to die too."

Of Rostand's new play, "L'Aiglon," the *Courier des Etats Unis* reports Mme. Bernhardt as saying:

"In this play, Rostand displays extraordinary talent, and maintains the best traditions of French dramatic art. 'L'Aiglon' is the history of the son of Napoleon I., who was King of Rome. I will play this rôle. Hamlet has already made me familiar with male parts. The character of the young king is admirably represented. One of the most touching scenes is that in which Napoleon proposes to abdicate in favor of his son."

NOTES.

THE destruction of the Théâtre Français by fire on March 8 is a loss to the world of art. For more than two centuries it has been the home of French comedy, from Molière and Adrienne Lecouvreur to Coquelin, and Jane Hading. The library of the theater contained everything of interest in dramatic art, and its archives, which went as far back as 1658, formed a daily record of the history of the stage during that long period.

THE dramatization of Mr. Hardy's "Tess of the D'Urbervilles" by H. A. Kennedy was not cordially greeted in London. The London *Times* seems to think that its intellectual qualities will prevent its being a popular success; that it is not emotional enough and, in parts, is unnatural. Mr. Kennedy's version is not so effective dramatically as the one by Lorimer Stoddard, presented by Mrs. Fiske last year at the Fifth Avenue Theater.

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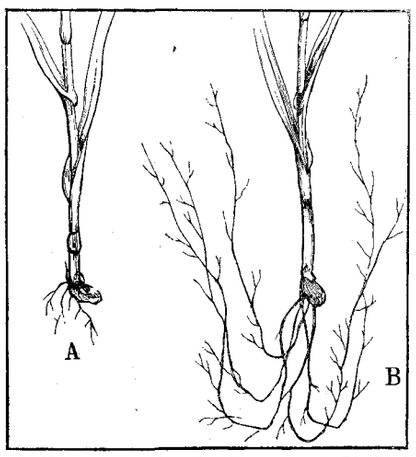
SCIENCE AND INVENTION.

IS DISTILLED WATER POISONOUS?

THE recent controversy over the effects of pure distilled water on the human body will be remembered by our readers. A German physiologist maintained that it is actually poisonous on account of its action as a solvent, and that to be wholesome it must contain dissolved salts to such a degree that it can not whet its appetite on the tissues of the body. It can not be said that this opinion has received much support; but it was rendered more plausible by the results of experiments in the plant world, it being found that seeds would not grow well in distilled water. Now, however, a French botanist, M. Henri Coupin, announces that this effect is due not to the purity, but to the impurity, of the water used, the distilled water of commerce always containing traces of poisonous copper salts derived from the still in which it was made. We quote as follows from a descriptive article contributed to *La Nature* by M. Victor de Clèves:



A. Wheat Growing in Commercial Distilled Water.
B. Wheat Growing in Water Distilled in a Glass Alembic.

"If the poets were more learned in chemistry, they certainly would not fail to take distilled water for the emblem of purity. In doing this, however, they would be wrong, for this commercial product is really a very complex mixture, even containing noxious substances. This may be proved as follows, without an appeal to chemistry, which would be useless here, for the impurities of distilled water are in such small quantities that they escape analysis.

"Take a grain of wheat, soak it twenty-four hours in water, and then put it between two leaves of moist paper so as to make it sprout. When the roots have become one or two centimeters [half an inch to an inch] long, place the sprouted grain on the surface of a vessel of distilled water, supporting it with a rod of glass. In these conditions, the upper part, that is, the leaves, will grow and unfold. The roots will attempt to grow also, but, after lengthening by a few millimeters, they will cease. As biologists say, they become 'aborted.' If the experiment is made with spring water, the roots grow 30 to 40 centimeters.

"Why are the roots stunted in distilled water? This question, long debated by botanists, has just been solved by M. Henri Coupin. Take the distilled water of commerce and redistill it in a glass still; cause a wheat-grain, as before, to sprout in it, and we shall obtain a fine germination, with five to six roots of more than 40 centimeters [16 inches] in length, and bearing numerous rootlets. We conclude that distilled water is not poisonous in itself, but that the commercial variety contains substances harmful to plants. These substances are evidently, in greater or less part, salts of copper from the still in which the water was distilled. And the large degree of poisonousness need not astonish us, for we know, as M. Coupin has experimentally shown, that wheat roots will not grow in a solution of copper sulfate of 0.00000014 per-cent. strength, and that those of the lupine refuse to grow in a 0.000005 per-cent. solution.

"This result seems simple enough, but it was not easy to reach. The facts need to be stated, were it only to warn experimenters to neglect nothing.

"One of the last botanists to experiment on the toxicity of distilled water for plants affirms the fact very strongly. He took commercial distilled water and redistilled it six successive times. In the last product of distillation, he placed sprouting seeds and saw that the roots were aborted as in the commercial distilled water. Thus he concluded that distilled water is poisonous in itself. It seemed that the argument could not be gainsaid, for he who would have maintained that water six times distilled was impure would have been indeed courageous.

"Nevertheless, M. Coupin repeated the experiment, removing a bottle of water after each distillation. In each bottle he put a grain of wheat. All sprouted wonderfully and sent out long roots.

"How shall we reconcile these two identical experiments which give such contradictory results? After long reflection, M. Coupin solved the problem. He had used a glass rod to sustain his grain on the surface of the water, while his predecessor had employed a cork and pins. The latter were attacked by the distilled water, which soon contained poisonous copper salts. This hypothesis was experimentally verified by M. Coupin, and gave satisfactory results; the roots were stunted in distilled water in which a pin had been placed.

"The germination obtained was identical with that in the distilled water of commerce, represented at *A* in our illustration.

"This should teach physiologists to beware of commercial distilled water and—of pins."—*Translation made for* THE LITERARY DIGEST.

M. BLOCH ON THE SOUTH AFRICAN WAR.

THE opinions of the learned Russian economist whose book is said to have impelled the Czar to call the recent Peace Conference are well known. In a recent note in the *Revue Scientifique* (February 10), some applications of his views to the present war in South Africa are given. M. Bloch believes that events have verified his predictions in every particular. The recent British victories, won since this article was written, may modify some of his conclusions regarding the impossibility of success in offensive warfare; but it must be remembered that the final success of the attacking army has not yet been attained. M. Bloch has drawn up a plan for an elaborate scientific investigation of his conclusions, to be based on actual experiment, and he is anxious that it should be carried out by the War Department of some one of the great powers. Incidentally, he is desirous of European intervention in the Transvaal, believing, as he does, that he has scientifically demonstrated the futility of any settlement by warfare under modern conditions. Meanwhile, the fighting goes on, and neither Boer nor Briton pays much heed to the Russian economist's words. Says the author of the note in the *Revue:*

"This is the first war waged with modern engines; that is to say, with field artillery of great power, with magazine rifles, with smokeless powder. Those who have read M. Bloch's work say that he considers that before long, even if it is not already the case, war will become impossible. All troops, he assures us, which, without the power to hide under the smoke of their own artillery, expose themselves to the accurate fire and the flat trajectory of modern cannon and guns, will run the risk of annihilation. Now, even allowing for the exaggeration possible with a man who is carried away with his subject, certainly such a statement must make us reflect.

"In his book, relying on the carefully collected opinions of the most competent military authorities, M. de Bloch has predicted everything that has happened in South Africa. He has declared that because of the use of smokeless powder, long-range cannon, and magazine rifles, it would be impossible:

"1. To make useful reconnoissances;

"2. To make frontal attacks without enormous losses;

"3. To cross the zone of fire without shelter;

"4. To accomplish surprises—on account of the danger of counter-surprises;

"5. To avoid the loss of artillery, those who serve the guns being picked off at long range;

"6. To profit by a success.

"M. de Bloch has also predicted the relatively large percentage

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of officers killed, and he has asserted that the war of the future will be one of sieges and fortified positions. All these predictions have been realized in the course of the South African war.

"This has all been brought out by M. de Bloch himself, who has made, point by point, a comparison between the actual facts and his predictions.

"He gives a *résumé* of the progress of military art in the conduct of war on sea and land, in the arms and military engines used by the troops, in means of offense and defense that these furnish. He deduces as a consequence the decisive superiority of the defense over the attack, and the resulting impossibility of the assailant's overcoming the resistance that opposes him; in other words, the impossibility of conquering.

"It is this impossibility that he wishes to see demonstrated by an experimental investigation, and in conclusion he demands such an investigation, noting the utility it would possess for military men themselves, who are interested more than any one else in knowing the effects of the implements that they use.

"In England they are in the habit of making investigations of this kind, and such a proposal would never meet with disfavor in that country.

"M. Bloch has made out a program for such an investigation, including the shots to be fired and the calculations to be made, to find out whether it is possible or not to make use of our present armaments.

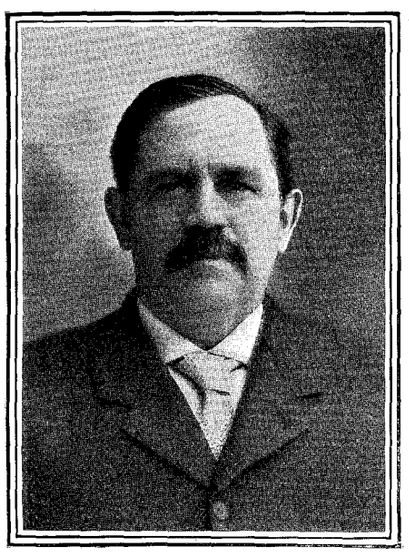
"He advises the English to abandon the offensive and allow themselves in turn to be attacked by the Boers, who would then, in their turn, find it impossible to conquer.

"To sum up, he concludes, any decisive result in such a war is impossible. Arbitration . . . can be the sole issue of the conflict.

"We must all hope to see the investigation demanded by the learned economist. And it is to be desired that the European powers will respond to the appeal that is thus addressed to them in the name of humanity in general and of their own interests in particular."—*Translation made for* THE LITERARY DIGEST.

PROFESSOR ATWATER ON ALCOHOL.

A PAPER opposing the present teachings of text-books regarding the injurious effects of alcohol was read on February 28 before the Department of Superintendence of the National Educational Association in Chicago, by Prof. W. O. Atwater, of Wesleyan University, whose experiments and conclusions on the action of alcohol on the body have attracted so much attention and excited so much controversy. According to a report printed in the New York *Times* (March 1), Professor Atwater asserted of the text-book statements that they are "not only false, but injurious to good morals." He said:



PROF. W. O. ATWATER.

"The injury of such teachings is twofold. The boy learns late that he has been mistaught, and at once loses faith in the truth as well. Further, it impresses the pupil with a belief that deception is allowable in a good cause, and the end justifies the means. Thus it undermines the foundation of morality. The great obstacle in the way of temperance reform is the habit of exaggeration."

Speaking of the beneficial effects of alcohol as shown by his own experiments, he said:

"Alcohol supplies fuel, but not food to the body. To test this, we administered first a diet of ordinary food, of meat, bread, butter, milk, and the like. Then from this we withdrew gradually the starches and sugars and fats, and administered instead an amount of alcohol equivalent in heat-making. This made about two and a half ounces per day, or about as much as is contained in three average drinks of whisky. About one fifth of the fuel food of a man when not working, or one seventh of the fuel food when he worked, was supplied in alcohol.

"This alcohol was entirely consumed in the body. Its energy was transformed as completely as was that of the sugar or the starch. These experiments give no evidence regarding the pathological or toxic effects of the alcohol, and nothing regarding the effect of excessive use. Its nutritive qualities are extremely limited. It yields its energy without digestion, but it can not be stored in the body like the energy of other foods. Taken in large amounts, its effect at once counteracts the nutritive effect."

In closing, Professor Atwater alluded as follows to the opposition that his statements have aroused among the advocates of total abstinence:

"I am not trying to set up a dogma in opposition to scientific temperance instruction. I am protesting against dogmatic teaching of scientific theories which have not been proved and against the teaching of what science showed to be positively erroneous. I ask that science teaching in the schools shall keep pace with progress."

WHAT PHOTOGRAPHY HAS DONE.

A BRIEF account of what photography has done and is doing for the world is contained in an address delivered recently before the Franklin Institute, Philadelphia, by Dr. Charles F. Himes, and printed in the institute's *Journal*. In the first place, says Dr. Himes, photography has revolutionized astronomy:

"Beginning with the moon, with which perhaps least has been accomplished, total eclipses of the sun have yielded up long desired information, otherwise unattainable, so that they, by comparison, approach the character of worked-out fields. Automatic daily observations of the solar surface, with the details of its spots, promise data for determining effects upon terrestrial climate. Nebulæ have been discovered, their form, details, and conditions revealed, and fainter extensions, vaster than could be conceived, added. Comets have exhibited wonderful transformations, distortions, and internal movements utterly undiscoverable by the best telescopes alone. Asteroids so numerous leave the record of their existence in trails upon the plates that, as has been said by Professor Barnard, they are turned adrift again unless they show some striking peculiarity of orbit. Meteors record their paths on which rests the expectation of precise determination of the radiant. Combined with the spectroscope, binaries of shortest periods are detected, variable stars not only discovered, but classified. The surmises of mathematicians in regard to Saturn's rings are confirmed. Runaway stars are caught. The Parisian astronomer that could not catch the satellite of Neptune with his telescope could see it fixed on his photographic plate."

Photography and microscopy too, the author reminds us, have gone hand-in-hand. At the discovery of photography, microscopy recognized at once a new ally. With the aid of the modern rapid dry-plate, sensitive to all or any desired colors, photography has become to the microscope only less the observing and recording eye than to the telescope. In chemistry, Dr. Crookes, by aid of photospectroscopy and orthochromatic plates, has added the metal monium to the list of elements. Meteorological science is enriched by photography, as is shown by its contributions to the study of lightning discharges. The kinetoscope has found application in recording the phases of a solar eclipse and of growing plants. In the industries the applications of photography are infinite. Says Dr. Himes:

"It is proposed to furnish cards for the Jacquard loom, and thus make tapestries commonplace. It will furnish water-marks for paper capable of 100,000 impressions. It reproduced the Encyclopædia Britannica at one third the cost of type. It preserved the valuable manuscript copy of the Century Dictionary, which was

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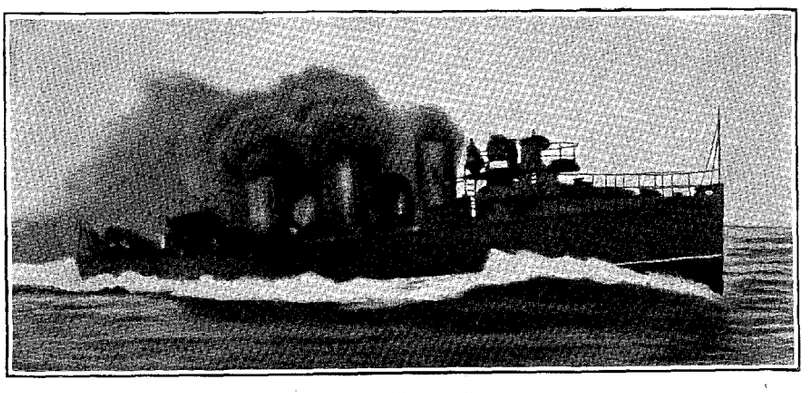
practically uninsurable, in miniature form against loss by fire. It may, in the future, in the same way, find a place to economize shelf-room in our libraries by compressing books that are seldom or never read. Its applications are well known in the copying of inscriptions, even in dark interiors, in the preservation and duplication of valuable documents and papers, in the detection of forgeries, especially by the method of composite photography as developed by Dr. Persifor Frazer, in the furnishing of legal evidence in general, in the detection of criminals, etc. In Canada, 50,000 square miles have been platted by means of the photo-theodolite. In the late war the camera went to the front, and has furnished invaluable records. Apropos of this, it is only necessary to recall Captain Wise making exposures while charging up San Juan Hill. In the present African war it promises to play an important part in reconnoissance through the telephoto apparatus that accompanies the British forces."

In closing, the writer reminds us of the growing commercial importance of photography. Outside of the industries consuming photographic goods there are at least 1,500,000 amateurs in the United States. The published statement of one photographic-supply company announced a dividend of 20 per cent. in December last, with repeated interim dividends, on a capital of $8,000,000. Dr. Himes tells us, however, that America does not seem able yet to produce photographic paper of the best quality, and he bids our manufacturers remember that "in photography only the best of everything is good enough."

FORTY MILES AN HOUR THROUGH THE WATER.

EVEN on land, forty miles an hour is a high speed. Not many years ago it was the best record of our fastest expresses. That it should be accomplished by a boat seems well-nigh incredible. Yet it has been done by the new British torpedo-boat destroyer *Viper*, equipped with the Parsons steam turbines instead of ordinary engines. The first boat of this type, the *Turbinia*, created a sensation at a naval review two or three years ago by reason of her phenomenal speed; but the *Viper* is more than twice as large as her predecessor, the principal dimensions being: Length, 210 feet; beam, 21 feet; displacement, 350 tons. The indicated horse-power is about 11,000. The writer of a brief notice in *Industries and Iron* (London, February 16) says of the vessel:



H. M. S. "VIPER."

"The most noticeable feature in a boat engined with Parsons's turbines is the entire absence of vibration, which enables guns to be trained much more accurately than when reciprocating engines are used. Other advantages which will appeal more directly to engineers are the facts that turbine engines take up considerably less space, consume less coal per horse-power, require less care and attention when running, and are cheaper in first cost than ordinary engines.

"The turbine engines of the *Viper* are similar to those of the *Turbinia*, but in duplicate, and consist of two distinct sets, one on each side of the vessel. There are four screw shafts in all, entirely independent of one another, the two shafts on one side being driven by one high- and one low-pressure turbine respectively. The two low-pressure turbines drive the inner shafts, and to each of these shafts a small reversing turbine is also permanently coupled and revolves idly with the shaft when going ahead. These reversing turbines provide sufficient power to drive the vessel astern at a speed of 15 knots. The screw shafts are carried by brackets as usual; and two propellers are placed on each shaft, the foremost in each case having a slightly lesser pitch than the after-one. There are thus eight propellers in all. The thrust from the screw shafts is entirely balanced by the steam acting on the turbine, so that there is extremely little friction.

"The boilers, auxiliary machinery, and condensers are of the type usual in such vessels, but their size is somewhat increased to meet the much larger horse-power to be developed. This compensates for the lesser weight of the main engines, shafting, propellers, as well as the lighter structure of the engine-beds. The boilers are of the Yarrow type, and the hull and all fittings are of the usual design."

Will the steam turbine ever be applied to large vessels? The writer of the notice believes that in this regard the conditions appear to be more favorable in the case of the faster classes of vessels, such as cross-channel boats, fast passenger-vessels, liners, cruisers, and battle-ships. In all such vessels, he says, the reduction in weight of machinery and the increased economy in the consumption of coal per horse-power are important factors, and in some the absence of vibration is of first importance. In passenger-vessels this feature will insure the comfort of passengers, and in the case of ships of war it will permit greater accuracy in sighting the guns. Says the author, in closing:

"Designs have been pepared for a cross-channel boat on the Parsons system suitable for the Dover-Calais or Newhaven and Dieppe routes. Such a boat 270 feet in length, 35 feet beam, and 1,000 tons displacement, and 3 feet 6 inches draft of water, would have spacious accommodations for 600 passengers. Fitted with Parsons's engines of 18,000 horse-power she would have a sea speed of about thirty knots, as compared with the nineteen to twenty-two knots speed of the existing vessels of similar size and accommodation, and would thus cross the Channel in about two thirds of the time at present taken."

Is It Ever "Too Cold to Snow"?—The statement is frequently heard, "It is too cold to snow," or, "It can't snow until it moderates." A correspondent of *Popular Science News* inquires whether this is superstition, or whether there is fact back of it, and, if so, what the explanation is. To these queries the following answers are given in the columns of that paper (March) by a contributor who signs his communication "Z":

"It snows very heavily, sometimes, even in zero weather; the cold, then, is not directly antagonistic. We will find in such cases, however, that the snow either stops soon or the weather moderates, showing that the low temperature did not extend far into the region where the snow was formed. Very often the sky becomes threatening, and we feel almost sure it will snow; but there is either no snow or only a flurry. There are at least three causes acting to prevent the snow in such cases.

"1. Snow crystallizations (in fact the chemists are suggesting that all such phenomena) are dependent upon the electric state. During snow we always have a prominent positive electrification. If this be absent there will be little or no snow.

"2. The total amount of vapor which saturated air at zero can hold is only one-half grain in a cubic foot. If all the vapor in a column 8,000 feet high were condensed and the air left perfectly dry, it would make only about one inch of snow. We must consider that while snow is falling the air must remain saturated so

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there can be very little moisture to fall. When the temperature at the earth is at zero, at 8,000 feet it would be 25 or 30 degrees lower, or the average temperature of the whole column would be 15, and, under such conditions, the air could contain only half the moisture at zero, so that the chances for snow would be extremely slow.

"3. Our colder weather comes with high-pressure areas, and in these we know the air is abnormally dry, so that, even if snow formed, it would be evaporated before it reached the ground. Some one may ask: How can there be a close threatening sky unless the conditions are favorable for snow? The cloud need not be more than a few hundred thick and may be formed in a warmer stratum, but all snow falling in such a cloud would be evaporated long before striking the earth."

Another explanation given by scientific men is that the popular belief confounds cause and effect, and that it is the snow that causes the weather to moderate and not the moderation that permits the snow to fall. It is well known that so-called latent heat is set free in the process of congelation.

WHEN WILL OUR TRUNK ROADS USE ELECTRICITY?

THE use of electricity as a motive power, altho its strides in the past decade have been almost beyond belief, has been confined almost entirely to street railroads and their extensions. Altho a few large roads have adopted it on branch lines, there are many railroad experts who believe that it will never be used for main-line travel. But the electricians are looking about for new worlds to conquer, and the trunk railroads appear to them in the light of an attractive field for future exploitation. In a leading editorial *The Electrical Review* (February 21) reminds its readers that railroad engineers are extremely conservative, and states its belief that this is the reason that they have been slow in adopting the electric motor for traction on their lines. The writer does not doubt, he says, that this waiting has been wise, but he believes that longer waiting is needless, and that the time is ripe to replace the locomotive on certain lines of railway with the electric motor. Such a change, we are assured, would increase the comfort of travel and the cheapness of operating lines. To quote the editorial further:

"The whole subject can fitly be expressed in an economic equation; the costs of installation and operation of an electric system must be measured against the profits that would accrue from its use, and this must be compared with the existing state of things. It is well known that electric currents can be generated, transmitted, and reconverted into mechanical energy delivered at the rim of the car-wheel at a less cost for horse-power than it is possible to achieve by use of a locomotive carrying its own fuel and water and using them under wasteful conditions. But this difference is not large, nor is the cost of fuel a factor of controlling importance in the operation of railways. The difficulty that has generally met those who argue for the introduction of electric railways has been that of conceiving railway service conducted in other ways than those now in vogue. It can be demonstrated that on a crowded and much traveled section is the place of all others where the superiority of the electric motor will be shown, but it is probable, if the consideration of the relative merits of the two forms of motive power is confined to the operation of trains of several cars for passenger service, that no great advantage will be exhibited by the electric system. It is when the possibility of changing the whole method of operation of passenger service on railways is taken into consideration that the great value of the electric system is at once evident."

To illustrate his point, the writer bids us consider the section of the Pennsylvania Railroad from New York to Philadelphia (ninety miles). This section, he assures us, could be worked economically and successfully from two power stations, possibly from one. It is traversed by fast expresses with a headway of one to two hours, and by a considerable number of slower local trains. With electrical equipment, instead of a six-car express train every sixty minutes, it would be easy to run a one-car express train every ten minutes, and in the rush hours, instead of five-car local trains every ten minutes, one car could be sent out every two minutes. To quote again:

"It is impossible to give any figures as to the increase in travel that would result from this important betterment of travel conditions, but it is perfectly certain that such a system, closely analogous to the street-car service which has grown to such enormous proportions since street-cars were electrically operated, could not fail to increase travel and to pay. Furthermore and finally, there is nothing whatever of an experimental character about it. It is known in advance not only that such a system would work and work well, but almost exactly what its cost of operation will be."

Dr. Keeley and His Cure.—The death of Dr. Leslie Keeley at Los Angeles, Cal., on February 21, has caused some renewed discussion about the method of treatment for drunkenness that goes by his name. *The Medical News* says of it:

"The career of Dr. Keeley and his remarkable propaganda is one of the peculiar medical anomalies of the closing years of the century. Dr. Keeley, in treating the mania for alcohol as a disease, introduced nothing novel to medicine. On the contrary, he applied to the treatment of these cases a well-recognized method. Unfortunately, he threw about it a cloak of secrecy and tainted it with humbug and quackery, and brought it into prominence as a great financial scheme. Altho at first it was attended with remarkable success, the financial feature proved its undoing. It must be admitted, however, that the Keeley cure has probably served a valuable purpose in disseminating among victims of alcohol a wide recognition of the fact that they are the victims of a disease. It has also indirectly promoted temperance by warning people of the danger of contracting an uncontrollable mania. As the vogue of the cure has gradually passed away, it has been replaced by methods of treatment having a reputable medical standing and supplied by regular practitioners."

Sugar from Watermelons.—A farmer and gardener named Hanz, of Bowling Green, Ky., has recently made an excellent quality of syrup from watermelons, according to *The Irrigation Age*, which states that he will shortly attempt to convert some of the syrup into sugar, and expects to be successful. The same paper gives the following report of an interview with him:

"'From 18 melons, weighing from 20 to 25 pounds, we made two gallons and one pint of syrup. We cut the melons in halves, cut out the pulp, ground it in a cider-mill, and pressed out the juice. We boiled the juice in porcelain kettles on the kitchen stove for twelve hours. With a cider-mill and hot air or steam evaporator, two men can make 25 or 30 gallons of syrup per day. At the above figures it would take about 270 melons to make 30 gallons of syrup, worth $15. Melons would be worth at wholesale about $5 or $6, and it would take two or three days to haul and sell them at market. With a mill and an evaporator in the melon patch, a farmer and one or two hands could realize 100 per cent. more by making them into syrup and feeding the refuse to hogs, cattle, horses, and chickens, which eat it greedily.'"

"THERE is so much electrical apparatus in actual operation to-day in railway, light and power plants, telegraph offices, and telephone exchanges, that unless the exhibit is a new departure, it interests neither the public nor the engineer," says *The Electrical World and Engineer*. "The engineer prefers to see apparatus operated under the conditions it is to serve rather than simply set up for idle, silent demonstration. The public from whom gate receipts are derived prefers to see that which is absolutely new, novel, and interesting. This point applies to the Pan-American Exposition next year. It is a matter of common knowledge that Buffalo and Niagara to-day, without the Pan-American, have about the finest collection of modern electrical apparatus and inventions in use that the world can show, open to any engineer who wants to see it running, and absolutely unintelligible to the public that hardly knows the rudiments of the art. Why should such an exhibit be duplicated, or how could it be for gate money?"

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THE RELIGIOUS WORLD.

INCENSE AS AN AID TO DEVOTION.

IN the discussions about questions of ritual which have for the past year disturbed the peace of the Church of England, the subject has been treated almost wholly from the historical and legal side, and very little has been said of the rational foundation which certain adjuncts of worship, including incense, may possess. A recent writer, Prof. Edwin E. Slosson, of the University of Wyoming, deals with the question from the latter standpoint. The origin of most religious rites, he says, is the desire to keep in mind certain events by a species of mnemonic device. The eucharistic words, "This do in remembrance of Me," is true of almost all ceremonies, both of the church and of the secret fraternal rituals. But ritual has also a basis independent of history and theology. Says the writer (in *The Independent*, March 3):

"In reality the foundation of ritualism is not historical or theological, but psychological. Any long-established religion develops unconsciously those particular rites that are best fitted for exciting religious emotion. This is done in two ways: by association and by direct stimulation through the senses. One of the main objects of ecclesiastical forms is the development of a religious life by isolating it from common life. The set days and hours with which no other duty must interfere, the sanctified place or building where nothing profane is allowed to enter, the ecclesiastical architecture and furnishings, the archaic pronunciations and peculiar intonations, the vestments and music, the postures and movements; all these are associated with religious emotions and experiences, and with nothing else, so that they have the power of reviving and instigating devotional feelings. If all one's religious training and experiences from childhood have been connected with certain sights and sounds, these will have an influence over the emotional nature that is astonishing to one who has been otherwise trained. . . . . .

"Of all the senses, that of smell has the most powerful influence in reviving past emotional states. A face or a building seen once is often forgotten. A tune or a voice heard once remains much longer in the memory, but a peculiar odor is rarely forgotten, altho it can not be described or repeated at will. Tho but once perceived, it will be recognized years later. Probably every one has at some time felt a flood of youthful memories and feelings come over him, suddenly and inexplicably, until he is able to trace it to the unconscious perception of the odor of fruits, flowers, or trees familiar to his childhood. Why it is that a smell is so much more certain and powerful in carrying association than sight or hearing has not been explained. Possibly this sense, not being so hard worked as the others, is able to keep its fewer associations more perfectly, just as St. Gaetano had more time to act as protector to Pompilia's child because he had fewer namesakes. Music comes next to odors in the power of emotional association and reminiscence."

But odors not only affect us through association of ideas; they directly stimulate the emotional nature:

"This also is a matter of common observation, and perfumes have been used in all ages for this purpose, especially in arousing the amatory emotions. These are closely allied to the devotional, and will become more so as the millennium approaches. Love songs and religious songs include the best part of music; and of these the tunes and sometimes the words are used interchangeably for the two purposes. So, too, perfumes have been almost entirely confined to the service of Eros or Ecclesia.

"I do not mean to say that inhaling volatilized gum benzoin directly inspires reverence for any particular saint or belief in a particular creed. It does, however, excite a vague emotion which is plastic to the dogmatic mold. This, too, is the function of music in ritualism. It has been proved by experiment that music does not convey ideas or definite emotions; but that these are supplied by words or suggestion, acting on the emotional nature aroused and made sensitive by the rhythm and harmony.

"Ordinary sights and sounds have for us no emotional content. They are neither agreeable nor disagreeable. But almost all odors excite at once some emotion; they are decidedly pleasing or displeasing. The emotional nature once aroused, it may be turned in almost any direction. An excited mob may be led to acts of self-sacrifice and generosity, as well as cruelty and malice; and the orator knows that the easiest way to make an audience cry is to get them to laughing first, then skilfully pass from humor to pathos. So the sense of smell, the most powerful in its effect on the emotions, should not be left out of a ritual, the main purpose of which is to arouse the emotional nature and use it as an incentive to right living. Incense is as legitimate an aid to devotion as genuflections, pipe organs, or stained-glass windows. Let the forces of El Shaddai attack the fortress of Mansoul by all its five gates."

After a long reign of barren and unesthetic ideals of worship, says Professor Slosson, the pendulum is swinging in the other direction, and "there is a general tendency in all the churches toward ritualism, or, as it is termed in its mild stages, 'enriching the service.'" Incense is used, not because, as is sometimes said, the early Christians employed it to fumigate the Catacombs; but because it has a real place in worship:

"It has formed a part of almost all elaborate religious ceremonies from the time when the Babylonian Noah offered a sweet savor on the mountain-top and the gods 'gathered like flies' to smell it. It appeals to a sense neglected by Western nations and decaying in this catarrhal climate, but still powerful in its influence on our feelings. If we drop incense because of its vague sensuous influence, we must also abolish music, at least instrumental, for the same reason. Under the power of an eight-foot organ pipe, many a man has mistaken the shaking of his diaphragm for the trembling of his soul; but that is not a bad mistake. The illusion may bring about the reality. If a man does not respond to an appeal to his reason, it is permissible to approach him through his senses. The nerves are easily reached and lead to the brain. If 'religion is morality touched by emotion,' we have a right to use the most efficient means of getting this magic touch that brings the dead to life."

Christianity in the Colleges.—Much has been said of late concerning the alleged decline of Christianity in the rural districts and in the cities, and various opinions prevail both as to the reality of the decline and as to its remedy if existent. An important factor in the religious conditions of the future is the religious life of the colleges, from which probably over fifty per cent of our leaders in public life and the professions are sent out. The Hartford Theological Seminary has recently attempted to throw light upon this subject, and after extensive correspondence with a large number of institutions of learning, it announces that religion is gaining instead of losing ground in our great schools. From the Philadelphia *Public Ledger* we quote the following facts:

"Answers have been received from forty-five institutions in twenty States, and only three of them report a situation at all discouraging. These schools have a total attendance of 30,000 pupils. The universities of Minnesota and Wisconsin report 50 per cent. of their seniors Christians. Fifty per cent. of the total student body is Michigan University's report, and 85 per cent. the remarkable showing of the University of Nebraska. In the University of Illinois 45 per cent. of the seniors are Christians. The University of Chicago does not send figures, but reports gratifying progress. At Northwestern University two thirds of the students are interested in Christian work, and at Johns Hopkins, Baltimore, 65 per cent. of the seniors are identified with religious effort. From Harvard and Princeton reports are less definite. Yale reports 65 per cent. of the academic and scientific students as Christians. The most surprising report comes from Park College, Missouri, where all but nine of the 362 students are Christians.

"It may be said that many of our colleges are denominational institutions, and a high percentage of religiously inclined students should be expected. The showings made by such great undenominational universities as the universities of Minnesota, Michigan, Wisconsin, Illinois, Nebraska, Yale, and Johns Hop-

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kins afford gratifying proof that the religious spirit is abroad among the students of the land, and is by no means confined to the church colleges."

A "CHRISTIAN" PLEA FOR ANTISEMITISM.

THE antisemites of Europe are two distinct classes: one class being anti-Christian, and hating everything Jewish, even the Old Testament; the other composed of professing Christians. Those of the former class base their opposition to the Jews chiefly on economic grounds; those of the latter class appeal to the Scriptures. A characteristic discussion from the pen of one of the latter class is found in the *Neue Kirchenzeitung* (Cottbas, No. 3), from the pen of a noted specialist of ethnology, Dr. Matschoss. In an article entitled "Antisemitism in the Light of the Word of God" ("Der Antisemitismus in der Beleuchtung des Workes Gottes") he maintains that it is a solemn Christian duty to deny the Jews civil or social equality, and that nations granting such equality call down upon themselves the curse of God. His argument is substantially as follows:

Whether a person love or hate the Jews, the fact remains that they constitute an enigma in the annals of nations that can not be solved according to the ordinary principles of ethnology. Considering them merely according to the national and historical relation to civilization and culture, to science and art, there is no special reason why they should be placed on an equality with other nations; still less why they should be exalted above these. They, merely as a nation, are not able to point to a single thing that would entitle them to a continued existence any more than the Greeks and other peoples of antiquity who have long since passed away. Indeed, the secret of Israel's existence and unique position among the nations lies deeper, namely, in the divine will and council. It was not the intention of the Lord that the Israelites should play any political rôle whatever in the history of mankind. For this they had neither the call nor the gifts. Theirs was to be a higher mission, namely, to be the medium of the pre-Christian revelation and the nation from which should come Christ according to the flesh, and then to be the first of peoples to accept the Messiah of the Lord.

Israel proved to be faithless in this high calling. It aimed not to be a religious but to be a secular and political power. On that Good Friday when it rejected the Lord it broke with its past and with its future. As a nation it has lost its blessing, and one expression of its curse has been its dispersion among the nations of the earth; but this dispersion has also brought to these other nations a test. These nations, especially the Christian, are to show whether they heed this judgment on the people of the old covenant. And in this respect the Christian peoples too have not been true to their mission.

In the Middle Ages, the nations were accustomed to deny the Jews all political rights and to treat them as entire strangers. And herein there was no wrong. In modern times, owing largely to false ideas originating in the French Revolution and from a resultant false humanitarianism, the Christian peoples have begun to disregard the punishment which the Lord had imposed upon Israel, and, in open violation to the divine plan, have admitted the Jews to equal political and social privileges with themselves. And when a Christian people, knowing God's Word, acts in violation to the same, it can not expect to escape fitting punishment. This punishment has made its appearance.

People are nowadays complaining that the Jew abuses the privileges and rights which the generosity of the Christian nations has accorded him. How foolish to utter such complaints! They are only reaping what they have sown. If the Jews were still a blessed nation, the communion with them would result in good alone; but, having incurred a curse, they can bring only harm to those who have given them their political rights. Christian nations have only themselves to thank if the Jew's conduct is such as to have called for the international antisemitic propaganda.

The radical antisemites want to expel the Jews from the country. This would be wrong, because the dispersion of Israel is in accordance with the divine plan; and it would be impossible to change matters, as God's will can not be thwarted. This class of antisemites reject also the God and the Scriptures of Israel, and therefore the Christian can have nothing to do with them. Then, too, the national antisemites, who lament the great evils resulting from the growing influence of the Jews, are in error, in so far as they do not recognize the fact that placing the Jews on an equality with others is itself contrary to the will of God, for which the Christian nations should do proper penance. Unfortunately, the signs are not promising that this penance will be done, and we can only believe that on the last day the final adjustment will come.

Every Christian must be an antisemite in this sense, that he abstains as much as possible from connection with the Jews, whom St. John already calls "the synagog of Satan." He will, however, pray for the Jews as one prays for a man who has been excommunicated; namely, that he may repent, so that God's judgment may be removed.

The editor of the *Kirchenzeitung* adds comments of considerable length to this unique exposition of Christian antisemitism, in which he expresses his substantial agreement with his correspondent, but emphasizes the fact that this withdrawal from association with Israel must not include any relaxation of the efforts put forth to bring the lost sheep of the house of Israel under the influence of the Gospel. He concludes with these words: "Possibly the antisemitism of our times will in the providence of God be the means through which Israel will learn to return to the true Zion, *i.e.*, to the Messiah."— *Translation made for* THE LITERARY DIGEST.

MISSIONARY POLICY OF THE BUDDHISTS.

MR. TEITARO SUZUKI, a Japanese champion of Buddhism, lauds the spirit of tolerance which, he claims, has been exhibited by his religion in all ages. This spirit seems, according to him, to be the guiding principle of its policy wherever it comes in contact with other religions, and to this he attributes its missionizing successes in China, Japan, and elsewhere. In an article in *The Open Court* (January), in which he makes for Buddhism the usual claims of superiority which all religious devotees make for their own faith, he thus outlines the policy of Buddhist missionaries:

"Buddhism thus calmly and patiently found its way from the East to the West, but never assumed a hostile attitude toward those religious and ethical systems which were already established. It adapted itself to new conditions and assimilated at the same time other views, so that the people could understand the new truths without experiencing any feeling of repugnance. Every nation has its peculiar needs, inclinations, and traditions, which, however superstitious they may appear at first glance, contain some germs of truth and should for that reason be respected. Buddhism always endeavors to point out those germs of truth, to nourish them, and to give them a new and better interpretation. . . . . .

"In Japan we have a singular instance which characteristically illustrates the rather overtolerant spirit of Buddhism, if such a term be allowable. The Japanese are a people in whose minds the idea of ancestor-worship is deeply imbued, partly I think because they were islanders secluded from intercourse with the world, and partly because there was not much intermixture of races in Japan. When a statue of Buddha and a few Sûtras were first presented to the Japanese court by a Korean king 552 A.D., some of the ministers declared that they had no need of worshiping a foreign god as they had their own divine ancestors. Buddhists, however, did not disparage the sacred traditions of the Japanese by proclaiming that they reverenced false gods, but at once made a practical application of one of their fundamental doctrines, to wit, the Jâtaka theory. All Japanese ancestor-gods were then transformed into Bodhisatvas, or Avatâras (= incarnations) of the primordial Buddha, who, divining the natural inclinations of the nation, assumed the forms of their gods. And thus Buddhism and Shintoism, which strictly speaking is not a religion, were reconciled, and cherished no enmity toward each

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other. How ingeniously they interpreted Shinto doctrines! And in doing this they were perfectly consistent and sincere."

The Buddhist leaders in Japan, we are told, are in a similar way friendly to Christianity, looking upon Christ also as an Avatâra, or Incarnation, of the Dharamakâya, such as Buddha was.

PHILADELPHIA'S RELIGIOUS CENSUS.

THE results of the novel census lately taken by the Sunday-school forces of Philadelphia, in a house-to-house visitation of the whole city, covering the ground in a single day, have been such as to encourage the church people. All the religious bodies cooperated heartily, and the work accomplished was an indication of what may be done when the churches agree to work together for a common object. From *The Independent* (March 8) we take the following account of the event:

"The organization of the city was a gigantic task; in addition to the eighteen districts there were one hundred and thirty-seven sub-districts, and these in turn were divided into sections, each section being in charge of a single visitor. The advertising of the census was extensive; the daily newspapers all gave many columns of space to announcing the canvass from day to day. The people were thoroughly prepared for the visitors by the public press.

"The visitors met with remarkable courtesy everywhere. Only one home out of every seventy-two visited refused to give the information desired. The questions asked by the visitors were, the name of the family, the number of persons in the family, the number attending Sunday-school, the number who were communicant church-members, and the number of children under sixteen years of age. The one additional question asked was the denominational preference of the family, if any. More than a million persons were reached by the census. This is on the basis of four persons to each record made, for in most cases every record represents a family. The number of records handed in up to date is 253,169."

Altogether, 4,609 persons were at work upon the census. The figures are of not a little value as being probably, to a considerable degree, representative of the religious make-up of the average large American city of the North Atlantic States. So far as they have yet been tabulated, they are as follows:

Advent	94	Universalist	369
Baptist	25,187	Unitarian	342
Christian	787	Christian Scientists	62
Church of the Brethren	197	German Reformed	382
Church of God	194	Polish Catholic	185
Congregational	1,042	Moravian	355
Cumberland Presbyterian	162	Salvation Army	97
Dunkards	169	Spiritualist	93
Episcopal	25,953	Reformed Episcopal	837
Evangelical Association	459	Swedish	33
Friends	1,814	Undenominational Mission	437
Jews	5,728	Atheists and Agnostics	22
Lutheran	17,827	Latter-Day Saints	8
Mennonite	342	United Greek Catholic	8
Methodist Episcopal	38,451	Christian Catholic	18
Methodist Protestant	2,476	Miscellaneous Unclassified	956
New Jerusalem Church	280	Schewenkfeldian	36
Presbyterian	25,595	Wesleyan Methodist	28
Reformed Presbyterian	1,182	Vacant houses	6,076
Reformed Church	5,485	Not at home	6,462
Roman Catholic	67,045	Refused information	3,903
United Brethren	258	No preference	15,421
United Evangelical	227	Total records taken	253,169
United Presbyterian	1,080		

The Independent thinks that the atheists and agnostics must be in hiding, and that even latitudinarians, liker Br'er Fox, are "layin' low":

"Up to date there have been received 239,631 reports of families visited, representing an average of four to a family. Of these all but 19,332 reported themselves as associated by preference with some evangelical Christian body, Catholic or Protestant. There were just 22 cases in which the parties reported themselves as atheists or agnostics, 3 as followers of ethical culture, and 3 of a Liberal Lyceum; the rest of the 19,332 either refused to answer or had no preference. But if we count all these as non-religious, they make only about eight per cent. of the whole; and we presume that Philadelphia does not differ much from other places. We are really surprised at the pitiful showing of the atheists and agnostics."

The census brought out many instances of fraternal human feeling triumphing over the barriers erected by denominational prejudice. Roman Catholics, Jews, and Protestants freely cooperated, and from the altars of many Roman Catholic churches instructions were given to the people to assist the census-takers.

PERSONAL IMPRESSIONS OF DR. MARTINEAU.

THE side of Dr. James Martineau least known to the public was the one which, according to his friends, most truly proved his greatness. Two of these friends, Frances Power Cobbe and Philip H. Wicksteed, tell of this personal side of his character in one of the current reviews. "His soul was as a star, and dwelt apart," says Mr. Wicksteed; and indeed the whole of Wordsworth's great sonnet to Milton seems to be applicable to Dr. Martineau's character, and is described by Mr. Wicksteed (*The Contemporary Review*, February). He writes:

"There was no air of condescension about him, and he shone beautifully and tenderly; but we [the students] felt that he moved in a higher sphere than ours; tho he did not look down to us, we were always conscious of looking up to him. So far intimacy did but deepen the impression which would be derived from his public speech. But what, perhaps, would not so surely be inferred was the unsparing self-devotion with which he threw himself into the drudgery of all the practical work connected with anything he had undertaken. For many years he superintended his Sunday-school every afternoon, going through the roll-call, conducting the simple service at the opening and closing of school, and taking down the numbers of attendants at each class. He took his place at committee meetings with scrupulous regularity, and would enter into discussions as to the proper method of taking averages or determining prizes with as much gravity as tho he had been discussing the constitution of England. Nothing was hurried. Nothing was treated as insignificant. A love of administrative detail seemed to manifest itself on these occasions, which was but one side of the extraordinary practical sagacity which has so often been noted in philosophers or mystics. It was amazing to find the extent, variety, and minuteness of his acquaintance with practical things. Some of his fellow workers, when first associated with him, would take for granted that his strength lay rather in the intellectual than the practical direction. But they soon learned that his opinion as to the probable causes of dampness in the vaults under the room in which they sat must be treated with quite as much respect as his views concerning the religious aims of Sunday-school teaching. I think this minute attention to detail was connected with his extreme love of order, even of tidiness, both in material and mental things. He could not bear anything sordid or any unraveled edge. Slovenliness of work in his students seemed to try him more than anything else. He could never learn (in spite, alas! of the experience of many years) either to expect it or to acquiesce in it, tho his impatience was very seldom expressed otherwise than by an involuntary gesture or half-suppressed exclamation of pained surprise. He required neatness in all his surroundings. The chaos that a scholar's study usually presents would have been unendurable to him. In his own workroom all was perfect order. . . . . .

"In social life it is impossible to conceive a more gracious and delightful host, or a more unassuming and easily satisfied guest. Moreover, he was devoted to children. He once came across a little child of six years old when he was calling on her father, and played with her so delightfully that she connected him with the theater, and asked whether he would come to the pantomime with her, whereto he at once assented, and engaged a big box at Drury Lane and took the child with her little brother, together with some elders, to the great show, where he witnessed the wonderful doings of the Vokes family with the heartiest enjoyment, and, of course, enshrined himself as a saint in the minds

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of the children forever. It was his first (and last) visit to the Pantomime."

Miss Cobb, in the same review, speaking from a friendship that lasted more than half a century, has much to tell of Dr. Martineau both as a preacher and man. His sermons, she says, were truly his "word," a part of himself, "sprays from the fountain of his own soul and mind." Never was there a man who was so much the same all through. Indeed, his preaching was to him his life, and the mandate of his physician that he must give up his church was a deep grief to him and to his friends, who received it as almost a sentence of death.

THE SEASON OF ABSTINENCE, AND ITS VALUE.

THE Lenten season, which began on February 28 with Ash Wednesday, is every year becoming more distinctly recognized by the leading Christian churches as a period especially set apart for religious thought and endeavor. The Anglican and Roman Catholic papers are not the only ones which devote space to the great Christian fast. Says *The Outlook* (undenom., March 3):

"It is true that the spiritual life is independent of times and seasons, as it is of places; the man who serves God at all serves Him as well on Wednesday as on Sunday, and worships Him as truly in a crowded square as in the silence of a church; but the spirit is immensely aided by the association of spiritual ideas and experiences with definite periods of time. The importance of Sunday in the higher civilization of the world can not be overstated. The fact that on one day in seven, for a great many centuries, and with a very large part of the human race, the associations of the mind and of the hands have been entirely changed, has been perhaps the greatest single educational influence exerted upon men. Whether one keeps Sunday as it ought to be kept or not, the day is now so freighted with associations that it is almost impossible for a man in a Christian community not to receive some higher influence from it. It is as valuable to the spiritual as to the unspiritual; for while a man may not need the silence and the associations of a venerable cathedral in order to evoke the spirit of worship, he can hardly fail, if he have any sensitiveness, to be benefited by its atmosphere. Men are fast becoming magicians, with magical command over the sources of prosperity; it remains to be seen whether they will be the masters or the servants of this immense capital of comfort, ease, and pleasure which they are beginning to accumulate. Society will not go back into barbarism, but it may revert to paganism in its higher forms; that is to say, it may lose touch with the spiritual realities in its passionate devotion to mere pleasure. . . . Society needs to cherish the Lenten season, because that season brings it face to face each year with the fundamental facts of human experience, those deeper facts which are not in the least modified by prosperity or adversity, which come to men as men and not as masters of industry; those great experiences which search and try the soul, and in the right use of which a man's spiritual fortunes are bound up. He who cares for the growth of his own life will not treat the Lenten season as a mere formality or religious convention; he will welcome it as a fruitful opportunity of growth; finding in it not only stated times and places of worship, but a constant reminder that the things of the body perish, but the things of the spirit endure; that no man is safe who has not in him the spirit of self-sacrifice and self-surrender; that the life of the soul is always more than the life of the body; and that the true values of every form of possession are to be measured by a spiritual and not by a material scale."

Christian Work (Evangelical, March 1) says that the idea of the penitential season is an ennobling one, full of practical benefit to many people:

"Assuredly the jaded child of fashion needs precisely the lessons taught and the opportunity presented by the church in this ordinance; and so every Christian, whether Roman Catholic, Episcopalian, Presbyterian, Methodist, or Congregationalist, would do well to yield a measure of observance of the season in spirit and life; and this, we are glad to know, not a few do. Certainly our thoughts and influences, our desires and aspirations, go on so unceasingly to things of this world that we shall be made better and happier by directing for a specific period our aspirations heavenward in imitation of the Master, until we rise to a fuller appreciation at Easter of His resurrection. And it is significant of a marked change that so many not within the Episcopal communion are glad to avail themselves of the services of that church during this period, while in this city and elsewhere non-Episcopal churches gladly take advantage of the opportunity to hold Lenten services.

"In all this the Apostolic injunction holds—Let every one be persuaded in his own mind, while no man judges his neighbor 'in meat or in drink or in respect of an holy day.' With fullest liberty of all to observe the season or not, it is yet gratifying to notice the marked favor with which the season of Lent is now regarded by those of the non-Episcopal churches. Gradually but surely the advantages of a period of devotion and abstinence come home to many hearts that once did not care for these things, but who now delight to take refuge from the demands of a life in which festivity claims more honors than are its due, and seek comfort in the services of the sanctuary, in meditation and abstinence. Assuredly these will have nothing to regret that they have thus broken in upon a life where Mammon and Pleasure too often dispute a supremacy which belongs to God alone."

English Methodism and the Boer War.—The recent invitation extended to Mr. Joseph Chamberlain to preside at a luncheon in Wesley's Chapel, London, awakened an outburst of indignation among English Wesleyans who do not agree with Mr. Chamberlain's politics. It was claimed, however, that the outburst was moral and religious rather than political. Several columns of the Manchester *Guardian* were devoted daily to letters from Methodists, most of them denouncing in strong, even fiery, terms the invitation to the Colonial Secretary. As a result, the luncheon was abandoned, for the ostensible reason that the church-deeds forbade any political meeting. The following letters may serve as samples of the scores that were published:

"I am a Methodist of sixty-years' standing, and would like to join in the protest against the arrangement made with Mr. Joseph Chamberlain to preside at a luncheon at Wesley's Chapel. I think the authorities in London are little aware of the strong feeling existing in the provinces on this matter. . . . And now Methodism is to be represented as being on the side of the jingoes, which to thousands and tens of thousands is detestable."

"Allow me also to enter my most earnest protest against Mr. Joseph Chamberlain presiding over any meeting to be held either at City Road or in any other Methodist chapel at this most critical juncture of our nation's history. Notwithstanding the jingoism of the Methodist press, a very large percentage of leading laymen of the Methodist body believe that we are engaged in the most unnecessary and therefore cruel war that ever darkened the pages of any Christian nation's history. . . . Methodist people, raise your voices in loud protest; do not allow any one to mislead you; protest with all your might against the Colonial Secretary presiding over any meeting in our dear old City Road Chapel."

THE printed syllabus of the forthcoming great Ecumenical Conference on Foreign Missions, which is to be in session in New York from April 21 to May 1, shows an interesting and varied program. The conference opens on Saturday afternoon with addresses of welcome by the chairman, former President Harrison, and by the Rev. Judson Smith, chairman of the General Committee. Responses are to follow from the British, German, and Australian delegations. The remaining days are to be devoted to a general survey of the mission-field, a review of the century, and addresses upon mission problems and methods by such speakers as Augustus H. Strong, Arthur T. Pierson, J. M. Thoburn, Canon Edmonds, William T. Harris, James B. Angell, Bishop Ridley, C. Cuthbert Hall, George F. Pentecost, and Bishop Doane. There are also to be interesting conferences of the Educational, Industrial, Medical, Library, Women's, and Home Work sections. The conference is the most important missionary event of the decade, and it is expected that the cause of missions and of interdenominational cooperation in the coming century will be greatly furthered by the meetings, in which almost every evangelical church will be represented by prominent delegates.

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FOREIGN TOPICS.

THE WAR IN SOUTH AFRICA.

KIMBERLEY had been relieved prior to the issue of the European papers that were arriving as this number of THE LITERARY DIGEST goes to press. The surrender of General Cronje had not, however, been foreseen, tho it was confidentially assumed by most English papers that he would be defeated and that General Roberts would march rapidly upon Bloemfontein. The stock exchange would certainly have been grievously disappointed had the event proved otherwise, as the tone of the financial journals shows. *Money* (London) says:

WAR IN EARNEST.

"The Boers'll cop it now!" "Wot's up?" "Farfer's gone to Souf Africa, *an' tooken 'is strap!*"—*Punch.*

"It was hardly to be expected that the Boers would be content to remain in force before Ladysmith or to pursue a policy of inactivity in the trenches of Magersfontein when a British army was ranging the Free State and threatening the capital of the Republic. At the moment of writing no official news of the relief of Ladysmith is to hand, but the raising of the siege can only be a matter of days, and may be regarded as fairly well assured. Nor is there any news of a decisive action by the forces under Roberts and Kitchener. But it is assumed—and probably safely assumed—that Cronje has been outmaneuvered, and his surrender should be only a question of time."

Many papers already see the end of the war in the near future, chiefly because they are confident that the people of the Orange Free State will submit more readily than the Transvaalers. *The Standard* (London) says:

"The Free Staters must now be mournfully reflecting that, so far as they are concerned, the sacrifices and sufferings of four months have had no other result but that of planting an almost irresistible invading army upon their soil. With the main Western army shattered or captured, the road to their capital lies only a few marches distant from the commander-in-chief's outposts. . . . For we have at length a powerful British army concentrated at a point where it can act effectually, and engaged in following out a definite strategic scheme, which, if it succeeds, must strike at the heart of the defense. For their own sakes, it may be hoped that our valiant adversaries will soon begin to recognize that they are overmatched, and that all their valor and tenacity can not avert the defeat which in the end is inevitable."

The Daily Mail hopes that much good will result from Lord Roberts's promise to the Free Staters to pay cash for their horses if they surrender, and that many of the Europeans will avail themselves of the offer of a free passage home if they desert the Boer cause. Still, prudent people realize that the Boers have much staying power, and the advocates of an attack *via* Delagoa Bay are redoubling their efforts. *The St. James's Gazette* says:

"The Portuguese are, it is said, becoming somewhat anxious about Delagoa Bay. The moral of this is the foolishness of a small country which clings to useless territorial claims when it has already more colonial land than it can use. Delagoa Bay has done Portugal no good, and it is now undoubtedly being used for the same purpose as our own island of Nassau in the Bahamas during the American Civil War. That is to say, it is a depot for contraband. But England was a great power which the federal Government could not afford to offend. Portugal is a small one, and in international affairs, as in most fields of human activity, the maxim holds, 'Duo si faciunt idem non est idem.' The quality of the person makes the quality of the act. Portugal runs a heavy risk in doing what Great Britain might do with impunity. Would it not be better for her to get rid of Delagoa Bay? Meanwhile nobody comments on the probabilities that contraband of war can get to the Boers through Demaraland. Yet why is that impossible? The silence of commentators on this point bears us out. Demaraland belongs to Germany, and it would be most unbusinesslike to talk to Germany as one can to Portugal."

The Canadians are very jubilant, as their contingent played a prominent part in the last fighting with Cronje. The Toronto *World* says:

"The loss of so many men and guns must of itself prove an almost irreparable loss to the Boers. But the moral effect that the victory will exercise in favor of the British is even of greater moment than the putting out of action of three or four thousand men. British prestige will now resume its normal standard, not only in Africa, but throughout the world. . . . One thing that stands out prominently in this war is the bravery of the British soldiers. This, in fact, is the great feature of the war. Their willingness to face any situation, however deadly, has been the most inspiring and hopeful sign in the campaign. This unflinching bravery, coupled with the able generalship of the empire's greatest soldier, has eventuated in the momentous victory of yesterday. . . . The effect of the war started by the Boers will not only be a regeneration of South Africa; it will be a regeneration of the British empire as well. And in this regeneration, the Dominion of Canada will play no unimportant rôle. Canada will never regret its voluntary participation in the South African war. It will prove a turning-point in our history."

Perhaps the only prominent man in Canada who is willing to admit that the sympathies of the world are with the Boers because of the justice of their cause rather than jealousy of England is Goldwin Smith. He says in the Toronto *Sun:*

"Who can resist the appeal of the gray-haired man and the child of fourteen standing side by side against the lyddite shells of the invader? The only considerable exception to the general feeling is the party in the United States which, having made the war with Spain, is doing in the Philippines what we are doing in South Africa, and at the core of which is the Europeanized plutocracy of New York. If this is 'splendid isolation,' it must be owned that, unless the general sentiment of the world is of no value, the isolation is more evident than the splendor."

With some persistence, it has been argued in the English press that, whatever England may do, the world will smile upon her if she is successful in this war, and that a few victories over the Boer forces will restore her military prestige. But the correspondents of the London *Times*, tho eagerly on the watch, discover as yet no change. De Blowitz, the Paris correspondent of the London *Times*, accuses the whole French press of having been bought up by Dr. Leyds. "Their articles might be written in the Transvaal," he says. Saunders, who is *The Times* correspondent in Berlin, calls the Berlin papers "malicious" for their references to outrages said to be committed by British soldiers upon Boer women as samples of what the Boers have to expect. The *St. Petersburger Zeitung* remarks that the charge of Boer corruption, made by papers which are themselves not only supposed, but absolutely proven, to be corrupt, can be treated with contempt by the European journalist, as all the wealth of the Rand would hardly be enough to bribe the men whose enthusiasm in the Boer cause has been expressed in prose and poetry. The same paper quotes a letter from a German in the Transvaal, who says:

"The end of the century is poor in ideals. Thrice happy there-

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fore is the man who in the spirit can join the united effort of a small people against a brutal world-power about to rob them of an ideal possession—liberty. How they rush to arms! No fine, no punishment, need be threatened. The law calls upon men between sixteen and seventy; but much younger boys and older men have taken the field. At Elandslaagte a child of twelve was found, still grasping his rifle, with a bullet in his forehead. From Potchefstrom went a father and eleven sons. No people ever equaled this enthusiasm. In 1813, the Prussians in their fight against Napoleon had one out of every eighteen inhabitants in the field. The Boers have one out of every five."

The *Züricher Zeitung*, referring to a threat that Switzerland will be boycotted by English tourists unless the Swiss cease to sympathize with the Boers, says: "Are we to be influenced by considerations worthy only of a nation of shopkeepers and waiters?" The Amsterdam *Handelsblad* points out that the Boers long since took into consideration the possibility of an invasion; hence the British found the farms deserted.

The *Nation* (Berlin) thinks that England can only lose by continuing the war. It says:

"England no longer fights for her prestige in the world. That prestige is already hopelessly gone, and it will not be restored if the united strength of the empire after all is great enough to crush the small foe, England continues the war in order to deceive herself. If she can beat the Boers, she will not *feel* altogether helpless. No doubt the restoration of self-confidence is worth fighting for, but it may be bought too dearly. England's best citizens are they who advise her to make peace while honorable terms may be obtained. And we Germans can not wish the British empire to crumble at the first touch."—*Translations made for* THE LITERARY DIGEST.

IS A KULTURKAMPF THREATENING FRANCE?

THE French cabinet has proposed a law to suppress ecclesiastical interference with secular authority. This is directed against the Roman Catholic Church, which appears to have increased its influence very much of late, especially among the monarchists, who are still far from giving up all hope of overthrowing the present form of government. As in most European countries, ministers of various kinds of religion are government stipendiaries, and there is already a law depriving them of their salaries if they oppose the Government. There is even an obsolete decree threatening banishment. But the newly proposed law would authorize the imprisonment of the offender, and goes therefore as far as Bismarck's famous May Laws. Those who remember that the Iron Chancellor was glad to come to terms with the church await with interest the outcome of this struggle against Rome in a country where the church is even more powerful than in Germany. *The Speaker* (London) says:

"If the cabinet of M. Waldeck-Rousseau means this proposal seriously, it has at least more courage than Napoleon. Has it forgotten the Kulturkampf and hopes to be more successful than Bismarck? And is such a blow against an elementary civic right—even when it is designed to coerce powerful, active, often mutinous, and illiberal forces—an achievement of which French liberalism can be proud?"

The *Welt Blatt* (Vienna) remarks that the French Government is indeed going too far, and adds:

"France is entirely in the hands of cosmopolitan speculators, who will not allow a strong party to arise. As long as the people are divided among themselves, these gentry can rule. Hence their bitter enmity against all faith and especially against the church. Against this rule of the money-bags has now arisen a powerful organization, which informs the people of the danger to their faith, and which has worked chiefly through the Dominicans and Assumptionists. That the monks have already felt the heavy hand of the Government is well known. It is now proposed to muzzle prelates. . . . The new law could be applied even in the case of private letters written by a bishop, and thus the clergy would be robbed of the most elementary of their citizen rights. Imprisonment, from three months to two years, could be inflicted upon the unfortunate bishop who has an opinion of his own. An atheistic government and a legislature which shows no intention to defend its dignity will rule the country until the people awaken to the danger of their position and overthrow the present *régime*."

Very different is the view of M. Gustave Lauson. In reply to a Jesuit priest, who praises Britain's freedom and censures French tyranny, M. Lauson expresses himself to the following effect in the *Revue Bleue* (Paris):

Good Father Burnichon forgets that neither Great Britain nor the United States can well serve for comparison. As to the latter country, the few who adhere to Rome can hardly disturb it, while with us the church is a powerful factor which must be reckoned with. The reference to Great Britain surely is anything but wise, for it leads us to examine how England arrived at a point where she could afford to grant freedom from restraint to the Catholic clergy. We recall the deeds of Henry VIII., Edward IV., and Elizabeth—the scaffolds, the fires, the imprisonings, the spoliation of convents, the compulsory abjurations, the laws defining what faith is permissible. We remember that under James I. Catholics were excluded from London and the court; that they were forbidden to leave their domicile without the written permit of a magistrate; that Catholics could become neither physicians, lawyers, nor judges; that they were forced to let their children become Protestants, and that an oath rejecting the temporal power of the Pope was required of them. Under Charles II., the test bill obliged all officials to deny the doctrine of transubstantiation, and the priests were forbidden from coming to England, *on pain of death*, and thousands were imprisoned as suspects. James II. was driven from the throne for being a Catholic, and the act of 1688 excluded Catholics, tho the most peculiar sects were tolerated. Before 1829 there was not a single Catholic lord. To this day the *No Popery* cry can rouse a mob, and Catholics are given liberty only because the population is hopelessly prejudiced against Catholicism.

Here, then, is the foundation upon which British toleration rests. Do you wish us to copy it in France, reverend sir, to begin three centuries of persecution and humiliating servitude in order to obtain equality? We who oppose the pretensions of the church have no wish to tyrannize over her. We do not wish to repeat the "horse cure" which at last, in 1829, led to the emancipation of the English Catholics. Even so, a Catholic member of Parliament must make oath that he will do nothing against the Anglican Church, against the Protestant religion, or against the Protestant government as such. Suppose we were to impose similar restrictions upon a candidate *here*, it would be called tyranny. What is freedom in England is tyranny in France. We French are too tolerant to wish for an experiment with the crude, tho efficacious, methods which gave security to England; but it is imprudent on the part of the church to remind us of them.

This threatening struggle between church and state will be nowhere watched with greater interest than in Spain, where the power of a predominant religious influence, directed from abroad, is well appreciated. The *Epoca* (Madrid), a paper loyal to Catholicism, tho at times a little restive under the demands of the priesthood, fears that France has troublesome times ahead. It says:

"At present the Exposition engages every one's attention, uniting all social and political factions; but there is certainly much material for combustion. Militarism has raised its head in a manner hardly expected a short time ago. The Monarchists reveal an activity of which they were not thought capable, and the agitation of the Socialists and Anarchists tends to produce disturbances in another direction. If to all this is added a struggle with the church, the French Government may well fear the end of the Exposition."

The Roman correspondent of the *Vossische Zeitung* (Berlin) thinks there is much probability of a serious quarrel between the Vatican and the French Government. The Pope, he says, ad-

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mits that the Assumptionists, on whose behalf the bishops have begun to oppose the French Government, are not free from blame; but he thinks the French Ministry have been unnecessarily rigorous.—*Translations made for* THE LITERARY DIGEST.

FOREIGN COMMENT ON THE PHILIPPINES.

THE South African war absorbs the attention of the newspapers of the world to such an extent that little attention is paid to our operations in the far East. Some European papers point out, however, that the Filipinos have not yet shown themselves willing to surrender. The *Tageblatt* (Berlin) doubts that a mere official declaration issued from Washington, to the effect that there is no longer any war, will overawe the Tagales sufficiently to stop their fighting. Similar views are entertained in quarters much nearer the seat of war. The Kobe *Herald* (Japan) says:

"Manila papers continue to report the annihilation of the rebels, the complete desertion of Aguinaldo, and other excitements. . . . It will amount to this, that when Aguinaldo is taken—if he ever is—and when the Philippine army has been smashed people will not believe it. Most people will wink the other eye and say the Americans must be getting badly cornered again."

According to the Calcutta *Englishman*, "nothing is permitted to pass the censors in Manila that does not reflect undimmed glory on American arms." The same paper reports that the mails are no safer than the wires, and that no accounts likely to be unpleasant to "imperialist" ears are permitted to pass through the American post-offices. Letters containing such matter must be sent to Hongkong by special messenger. Reports received by European papers do not always tally with those received by our own. The Paris *Temps*, not a sensational paper, receives *via* Hongkong an account of an engagement near San Matteo in which 146 Americans are said to have been killed and wounded. Similar reports, often with elaborate detail, find their way into other European papers. Many English papers, however, report that the insurrection is over. *The Spectator* (London) says:

"For the past three months the British public has been too deeply interested in the war in South Africa to watch the progress of the war in the Philippines, but the Americans have been steadily 'pegging away' in their manner, breaking up each force of insurgents as it appeared, and improving communications. . . . Complete liberty of trade, cultivation, and locomotion will be secured to the people of all races, just courts will be set up, a police will be organized, probably on the Irish plan, and the main difficulty will be to raise taxes for local administration. The islands, however, are rich, and with a judicious system of grants-in-aid this obstacle should be surmounted without provoking local insurrections. If the general in command will punish any instances of corruption or oppression pretty sharply there ought in three years to be profound peace in the Philippines, a trustworthy body of native auxiliaries, and as much profitable business as is good for the morality of any Asiatic people."

The *Ost-Asiatische Lloyd* (Shanghai) is informed that the Americans proceed with much energy against Filipinos who are unwilling to become their subjects. At Ilo Ilo, twenty-five prominent citizens were shot in one day, being suspected of disaffection. The paper believes that, when the civilized portion of the population have been reduced to insignificant numbers in this way, it will be easy to manage the savages. The same paper further says:

"It is to be expected that sooner or later the Tagales will find open resistance useless. But their hatred for the Americans is likely to last, and the latter will find it dangerous to move beyond the confines of garrisoned towns for a long time to come. Hence they will not soon have any material advantages. Among the less civilized tribes it will be easier to make headway, and their territory may soon become a field for American enterprise. An immediate danger is the plague, which is said to have been imported by the Americans from Honolulu. If it makes headway, its ravages will be serious."

The Celestial Empire (Shanghai) admits that something may be said on the Filipino side, but argues that as long as the English-speaking nations desire to make conquests, it is useless for other nations to oppose them. The paper says:

"Dewey destroyed some anchored ships, Kitchener wiped out the Khalifa's hordes. It was not for that that they received the homage of their countrymen. They became ideals; men fell down before them, and worshiped—not the men, but the ideal. It may have been overdone a little, it may remain incomprehensible in part; but, whatever be said of it, it was a spontaneous exhibition of one of the traits of our race, that which looks for dominion, for worldly power, and world possession."

The Overland China Mail (Hongkong) believes that the Philippines may well be made profitable to American capitalists, but only if Chinese are imported in large numbers into the islands. It says:

"We know that the Filipinos are against the Chinese, and would gladly see the continuation of General Otis's policy of exclusion; but we say unhesitatingly that without Chinese labor the development of the Philippine Islands is impossible. As the repatriated American volunteers used to express it, the Philippines are not 'a white man's country' in the sense that he can labor for hours in the open fields; and as the natives of the islands have not yet experienced the pinch of overpopulation and the necessity for continuous labor to maintain existence, they are not likely to supply the labor needs of the American capitalists who will seek to work and develop the naturally rich resources of the soil. The Americans are far too practical to lose sight of the advantages that must follow the admission of the Chinese into the island; and this can be done without disturbing the restrictions that govern Chinese immigration into the States."—*Translations made for* THE LITERARY DIGEST.

CHINESE COURT ETIQUETTE.

THE warlike ability of the Boers is attributed by the London *Lancet* to the simple life they lead. Perhaps the hyper-refinement of the Chinese, which culminates in the etiquette of the Emperor's existence, has something to do with the very unwarlike character of the Celestials. We take the following from an account in the *Matin* (Paris):

The imperial court comprises some 8,000 persons, whose movements, speech, and gestures are continually controlled according to strict ceremonial rules. The Emperor rarely leaves his rooms, which all have very queer names. In the room of "The Relations of Heaven and Earth" he gives audience; in the apartment of "Celestial Purity" he receives his officials; in the hall of "Brotherly Love and Peace" he passes his leisure hours. Etiquette forbids him to visit the harem, with its two hundred wives. If he wishes to meet one of them, he turns down the stone bearing her name in a casket containing two hundred such stones. The wife thus honored is then carried in on the back of a eunuch.

The whole life of the Emperor is ruled by the same petty ceremonial, which sometimes reveals a touch of Oriental imagination, sometimes is merely barbarous. Would he eat fruit or vegetables, his guardians must first consult the calendar, for it is ordained on what days of the moon he may partake of them. If he shows a healthy appetite, the doctors determine the amount of food he may take. Nothing is more curious and comical than a state dinner. Long tables are laid in an enormous pavilion, decorated with lapis lazuli, marble, and bronze. When the gong sounds, the Emperor enters with his guard and proceeds to a low, golden throne. The favored courtiers who are present throw themselves on the ground to worship the "Son of Heaven." The chief of the imperial eunuchs thrice cracks his whip, music begins, and the officials who are to serve the Emperor enter, throwing themselves down nine times, and bending their knees five times. They serve him on a little table edged with jewels. If he desires to drink, the cup-bearer kneels before him, and the guests all look toward the West. Only his nearest relatives are allowed to touch food; the other guests are sufficiently honored by seeing the Emperor eat, and the thousand and one Chinese delicacies are not for them on such occasions. Many dishes, in fact, appear only as *papier maché* imitations, such as are used in European theaters.—*Translation made for* THE LITERARY DIGEST.

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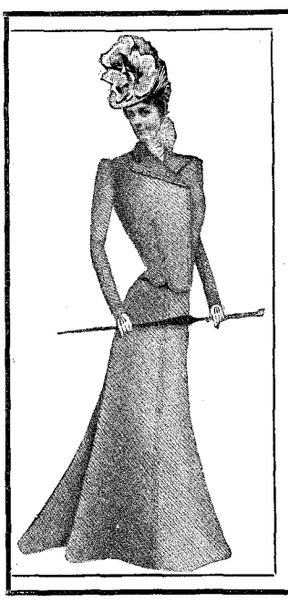
PERSONALS.

PAUL LAURENCE DUNBAR is the youngest of the three negroes who had recently mounted the ladder of literary fame, the other two being Booker T. Washington and W. E. B. Du Bois. To rise inside of a few years from an elevator boy in the city of Dayton to the foremost ranks of American literature at the age of twenty-seven is an intellectual feat that any man, whether he be black or white, should be proud of. As far back as he can remember he had a love of rhythm and time. There is no doubt that in his school life, although attending a mixed school, he had to combat with race prejudices. Still he had a father whose escape from slavery and subsequent sojourn in Canada awakened in him an appreciation for an education, and a mother who learned to read that she might read and think about what her son was writing. Both of them gave encouragement to the young poet and strengthened his determination to rise to the highest ranks among American writers. His first piece, "An Easter Hymn," was written when he was a very small boy on the leaf of a spelling-book. The piece caught the eye of James Whitcomb Riley, and not so very long ago, William Dean Howells called the public's attention in an autograph letter to Mr. Dunbar, and it was from that time that the young colored poet was bounding along on the crest of the waves of popularity. He has been to England and was well received there.

THE greatest of American clowns—greatest, if you measure him by the thousands he has pleased, and the fame he achieved—passed away recently at his home in New Jersey, says the Cleveland *Plain Dealer*. The middle-aged men and women of to-day know that Dan Rice was a name to conjure the most pleasing anticipations in the juvenile breast. There were other scintillating names of that epoch; Van Amberg, Sands and Lent, Yankee Robinson, but the greatest of these was dear old Dan's. He flourished at a time when the circus enjoyed—in the minds of all wise folk—its palmiest days. True, it boasted but one ring, and its lamps sadly smoked, and its free-for-all seats were painfully hard, and it knew no dives for life nor Roman chariots, nor destructions of Pompeii. It was just the plain old circus with one ring and one price, and one clown. But, oh, the magic of the ring! And, oh, the sacrifices that accumulated the price! And, oh, the shriek-compelling antics of the clown! Sawdust can never smell like that again. There will never more be beauty like to that of the fleecy-skirted houri who capered so gracefully on the swaying pad. No, it has all passed away, and now the great clown has passed, too. The king of that magic circle has yielded to the whip-crack of the grim ringmaster, Death. There was a Dan Rice who lingered in the arena after the meridian years of his greatness, but the Dan we love to remember was that virile, rollicking, impudent, always amusing prince of jesters, whose like neither we nor our children shall see again.

MISS KLUMPKE, the noted American astronomer, and one of the talented Klumpke sisters, has added new laurels to her fame by making the observations on the Leonids for the Paris Observatory. Paris was enveloped in a fog, and so, on the third night, Miss Klumpke bravely embarked in a balloon and mounted above the clouds, to ask its secrets of the sky. She was furnished with a little tray suspended from her neck and lighted with an electric jet, on which were placed the charts on which to map her observations, and she was accompanied by a secretary and the persons who managed the balloon. They started from St. Denis at a little past midnight, and at eight o'clock in the morning they anchored at four miles from the sea. It is said that her report is of very great interest, furnishing a proof to the calculations made thirty years ago concerning this star-shower.



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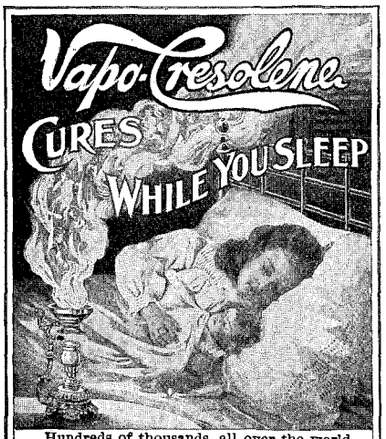

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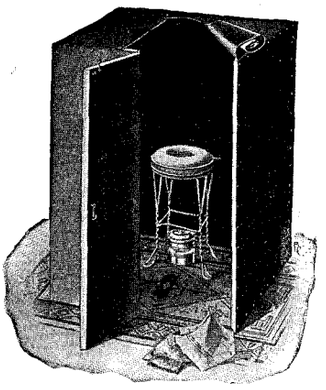

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Not an Unpleasant Check.—"Jack's extravagant career received a sudden check to-day." "Is that so! He doesn't show it." "No. It was a check for $500 on his governor."—*Harvard Lampoon.*

Wifely Constancy.—"I have been married for fifteen years, and my wife never fails to meet me at the door." "Wonderful!" "Yes, she's afraid I might go in without wiping my feet."—*Chicago Times-Herald.*

What Other Inducements?—MRS. J. BRASSEY PUSHE: "I confess I'm dying to get my daughter married."

THE BRUTE: "Er—what other inducements do you offer?"—*Life.*

A New Disease.—DR. SQUILLS: "What was the matter with that cab driver you were called to see last night?"

DR. KALLOMELL: "As nearly as I can describe what ails him it is automobiliousness."—*Chicago Tribune.*

His Definition.—"What's the difference between news and fakes?" asked the unsophisticated young woman. The editor of the *Bugle* looked at her pityingly. "News," he explained, "is what you see in the *Bugle*. Fakes are what you see in any of the other local papers."—*Chicago Post.*

Transposition Necessary.—"Grandpop," he began, turning the leaves of his book, "did your history used to say that the Spaniards settled this country?" "I believe it did, my boy." "Well, the new ones won't say that." "What will they say, Ostend?" "This country settled the Spaniards."—*Exchange.*

An Ingenious Explanation.—MRS. HENDRICKS: "See here, Dinah, I gave you four flannel undershirts in the wash this week, and you have brought back only three. How is that?"

DINAH: "'Deed, I dunno, ma'am, 'less'n dey shrinked. Flannel does shrink somethin' awful ma'am."—*Exchange.*

Justifiable Curiosity.—G. R. Glenn, superintendent of public instruction of the State of Georgia, one day explained the powers of the X-ray machine to a gathering of darkies at the school commencement. After the meeting was over a negro called him aside and wanted to know if he was in earnest about the machine. Mr. Glenn assured him that he was. "Boss, I wants ter ax you ef er nigger et chicken kin you look in him an' see chicken?" "Why, yes, Ephraim," said Mr. Glenn. "Well, boss, I wants ter ax you one mo' question. Kin you look in dat nigger an' tell whar dat chicken come from?"—*Argonaut.*

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The Superintendent of the Lenox Sprayer Company of Pittsfield, Massachusetts, has delivered an address before the Lenox Horticultural Society at Lenox, Mass. The address is almost a college education to fruit growers, fruit dealers, and in fact to anybody eating fruit or even having but few fruit trees, or in any way concerned. Had this address been placed on the market in book form it would no doubt have sold at a good price. The full address, profusely illustrated, in pamphlet form, will be sent complimentary to any one enclosing ten cents, for postage, to the Lenox Sprayer Company, 30 West St., Pittsfield, Mass.

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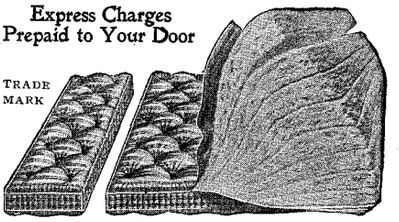

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Current Events.

Monday, March 5.

—The House of Commons **passes the budget** to meet expenses of war.

—Sir Redvers Buller sends a **heavy list of casualties** for fighting between February 14 and February 27.

—**Martial law is declared** in portions of Cape Colony by Sir Alfred Milner.

—Mr. Davis offers a **free-trade amendment** to the Puerto Rican bill.

—Secretary **Hay denies reports** that Nicaragua and Costa Rica have protested against the Hay-Pauncefote treaty.

Tuesday, March 6.

—British and Boer armies near Bloemfontein are about **four miles apart.**

—Rear-Admiral John C. **Watson is relieved from command** of American fleet at Manila; Rear-Admiral George C. Remey succeeds him.

—Lord Pauncefote's term as **British Ambassador** is extended.

—**Prof. Bernard Moses** of California is appointed on new Philippine commission.

—Convention of the **Social Democratic Party** meets in Indianapolis. It is expected that Eugene V. Debs will be nominated for President.

Wednesday, March 7.

—General Roberts **turns the flank of the Boer army** on Modder River, causing the Dutch forces to retreat.

—It is announced that the Queen **will visit Ireland** next month.

—There is an increase of mortality from **plague in Calcutta.**

—**Secretary Root** arrives in Havana on the United States transport *Sedgwick.*

—**Senator Lodge** speaks on the Philippine question, defending the Administration.

Thursday, March 8.

—**General Roberts advances** nearer Bloemfontein by ten miles.

—The Queen is greeted in the streets of London with **extraordinary demonstrations** of loyalty.

—An amendment is to be made to the **Hay-Pauncefote treaty** providing that the United States shall have the right to defend the isthmian canal in time of war.

—**General Wheeler** expresses the opinion that territorial government should be provided for the Philippines.

—**The Théâtre Français** is burned.

Friday, March 9.

—Reports in London are afloat that President Kruger **is suing for peace.**

—Death of ex-Minister **E. J. Phelps.**

—The Senate committee on foreign relations **amends the Hay-Pauncefote** treaty so as to give the United States the right to defend a canal in time of war.

—At the meeting of the Cabinet, Secretary Gage outlines his plan for refunding the public debt under the **new currency bill.**

—It has been decided to rebuild the **Théâtre Français** of Paris.

Saturday, March 10.

—**Fighting is reported** at Hepmakaat, northeast of Ladysmith, between the troops of Sir Redvers Buller and the Boers.

—Trouble occurs between **American officers and Cubans** over the recovery of the **Furor's** safe.

—The amendment to the **Hay-Pauncefote treaty** is not approved by the Administration.

—**President Lincoln's body** is removed from the base of the monument at Springfield, Ill., which is to be rebuilt.

—The Social Democratic Party convention at Indianapolis adjourns, after nominating **Eugene V. Debs for President,** and Job Harriman for Vice-President.

Sunday, March 11.

—Lord Roberts reports to the British War Office that he has **attacked the Boer army** near Driefontein, the burgher forces being defeated.

—**General Kitchener** arrives at Victoria West, Cape Colony, to organize columns for suppressing rebellion.

—President Kruger **returns to Pretoria** from Bloemfontein.

—Funeral services are held for **ex-Minister Phelps** in Battle Chapel, at Yale, ex-President Dwight delivering the address.

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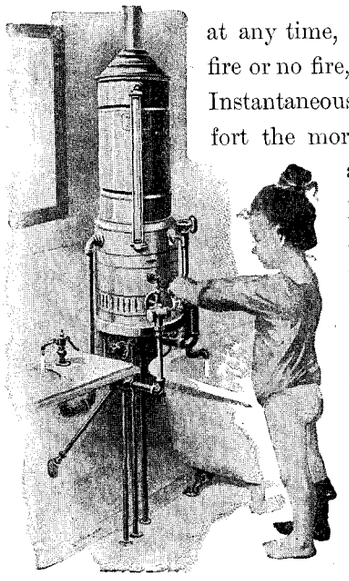

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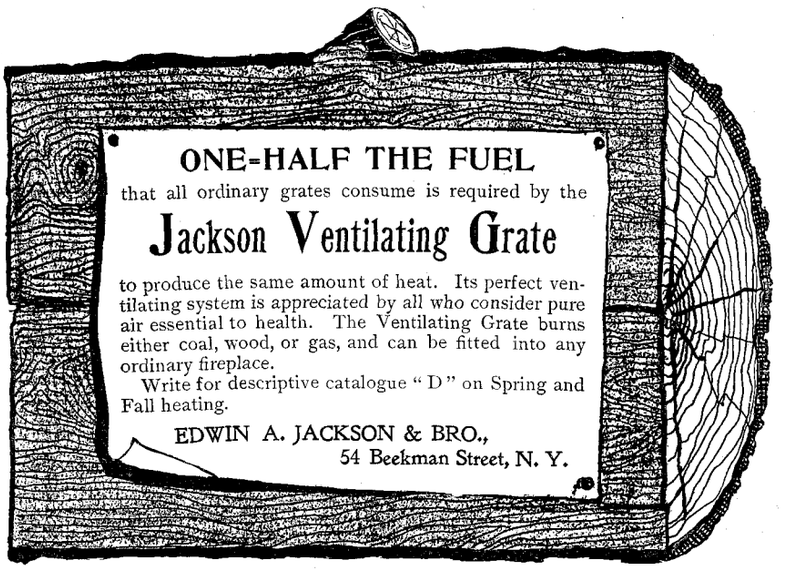

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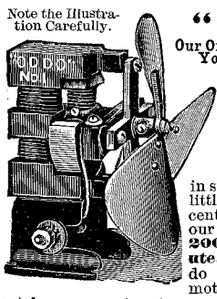

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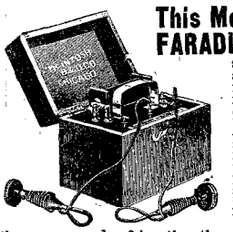

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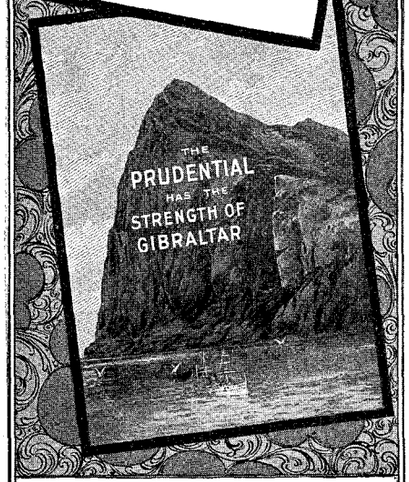

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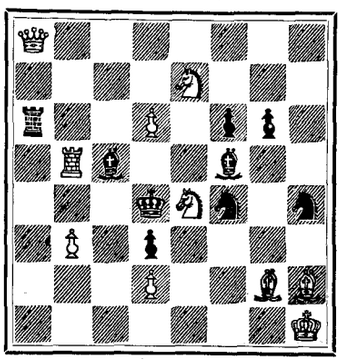
Problem 459.

BY H. MENDES DA COSTA, AMSTERDAM.

Black—Nine Pieces.



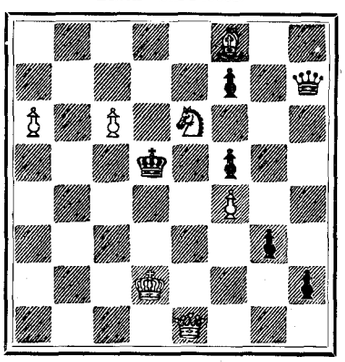
White—Ten Pieces.

White mates in two moves.

Problem 460.

BY DR. TH. SCHAAD.

Black—Six Pieces.



White—Seven Pieces.

White mates in three moves.

Solution of Problems.

No. 455.

Key-move, Q—R 2.

No. 456.

1. R—Kt 7 / K x R	2. Q—K 4 ch / K x Kt	3. P—B 5, mate
1. ..... / Q—K 3	2. K—B 3 / R x Q ch	3. Kt x Q, mate
1. ..... / B x R	2. K x R (must) / Q—K 7 ch !	3. Q—K 7, mate
1. ..... / Kt—Q 4	2. Q x Q (must) / R—K B 5 ch	3. R—Kt 6 mate
1. ..... / P Queens	2. K—K 3 (must) / R—Kt 6 ch	3. Q x Kt, mate
	2. Q x R /	3. Q—K 7, mate
	2. K x R	3. Q—K 4, mate

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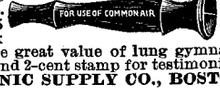

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S. B. Daboll, St. Johns, Mich.; Dr. R. H. Morey, Old Chatham, N. Y.; the Rev. F. W. R., and Mrs. S. H. Wright, Tate, Ga., got 454; the Rev. A. J. Dysterheft, St. Clair, Minn., 450.

CONCERNING 449.

Several correspondents want to know what is the matter with this problem? Well, as it stands it has not only the author's solution, but two others; Q—Kt sq, and Q—Kt 2. We have written to the European Chess-editor who published the problem, asking for correction, but have not had any answer.

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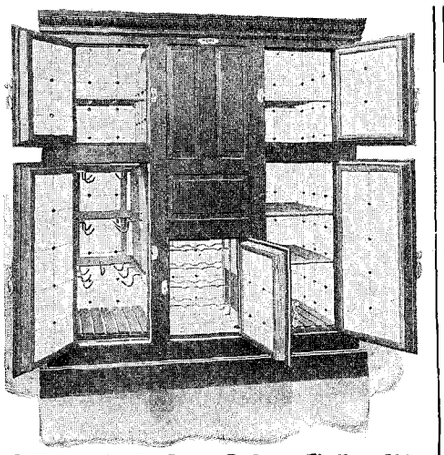

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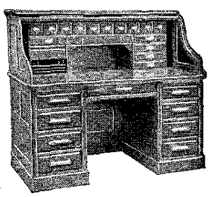

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"of one hundred and thirty-one games played by professionals against amateurs, whose names are kindly not given." *The British Chess Magazine*, in noticing this book, says: "In 1884, Mr. Ruskin, in a letter to *The Daily Telegraph*, gave expression to a half-formed inclination to publish a selection of short and lively games, designed to instruct a perverse generation of players as to the way Chess *ought* to be played. The idea, long abandoned by the great critic, has been realized by Mr. Mason in 'Social Chess.'" The following game, with "remarks" by Reichelm, is an example of how a master plays the Evans Gambit:

CHAROUSEK. *White.*	OTHER MAN. *Black.*
1 P—K 4	P—K 4
2 K Kt—B 3	Q Kt—B 3
3 B—B 4	B—B 4
4 P—Q Kt 4	B x Kt P
5 P—B 3	B—R 4
6 Castles.	P—Q 3
7 P—Q 4	B—Kt 3

Should play P x P.

8 P—Q R 4	Kt—R 4
9 B—R 2	P x P
10 P x P	B—K 3
11 Kt—B 3	B x B
12 R x B	Kt—K 2
13 K—R sq	Castles.

Now for a grand push.

14 P—Kt 4	Kt—Kt 3
15 P—R 4	R—K sq

Observe if Kt x P, B—Kt 5 follows.

16 P—R 5	Kt—B sq
17 B—Kt 5	Q—Q 2
18 Kt—R 4	Kt—K 3
19 B—K 3	Kt—Q B 5
20 Kt—B 5	Kt x B
21 P x Kt	P—Q B 3
22 P—Kt 5	B—Q sq

If Kt x P, then Q—Kt 4, menacing Kt and also Kt—R 6 ch to win the Queen.

23 Q—Kt 4	P—Q 4
24 P—Kt 6	B P x P
25 R P x P	P—K R 3

Now for Charousek's grand stroke!

26 Kt x Kt P	B—Kt 4

If Q x Kt then R—K B 7, followed by doubling of Rooks.

27 R—B 7	Q—B sq
28 Kt—B 5	Kt—Q sq

29 Q x B and wins, for if Black takes Queen he is mated in two.

By Way of Explanation.

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A Muzio Gambit.

From Wiener Schachzeitung.

(Remove White's Q Kt.)

C. DARASIL. *White.*	DR. WOLFF. *Black.*	C. DARASIL. *White.*	DR. WOLFF. *Black.*
1 P—K 4	P—K 4	7 P—Q 4	Q—B 3
2 P—K B 4	P x P	8 P—K 5	Q—Q Kt 3
3 Kt—K B 3	P—K Kt 4	9 P—B 3	P—Q 4
4 B—B 4	P—Kt 5	10 B x Q P	Kt—Q B 3
5 Castles	P x Kt	11 B x P ch	K x B
6 Q x P	B—R 3	12 B x P	B x B

And White announced mate in nine moves.

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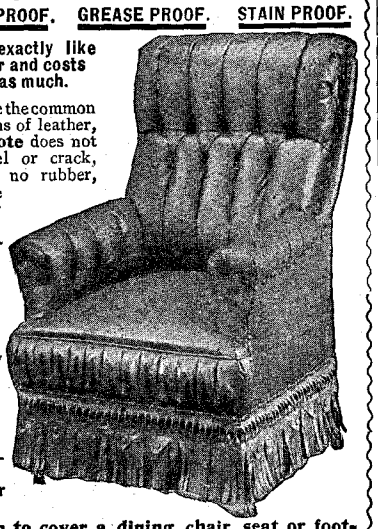

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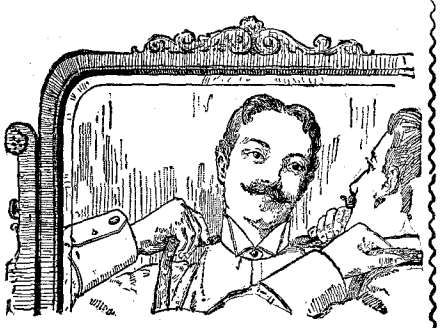

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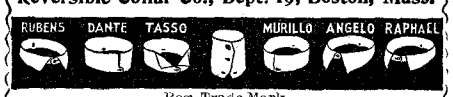

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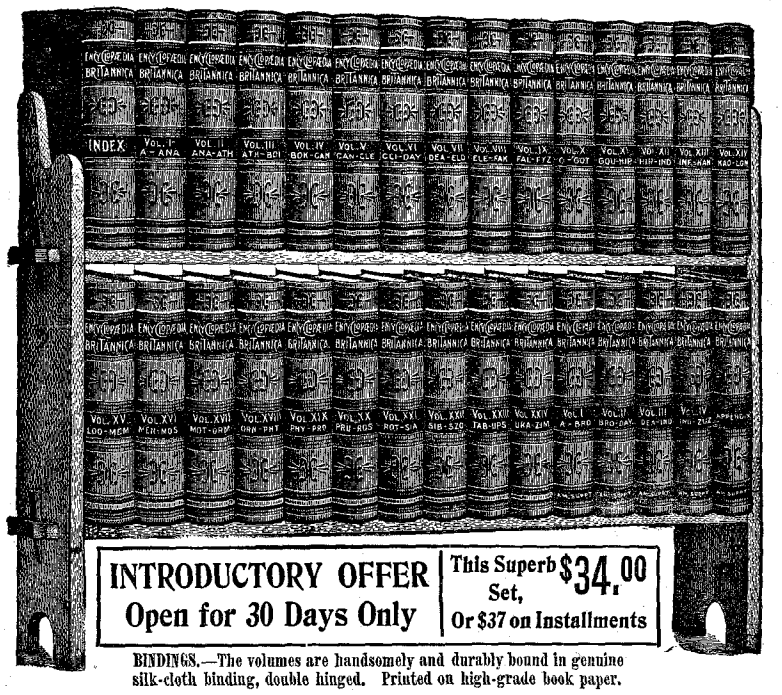

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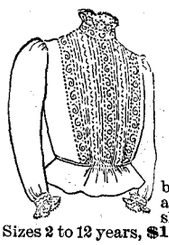

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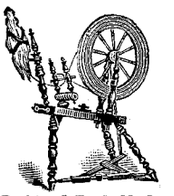

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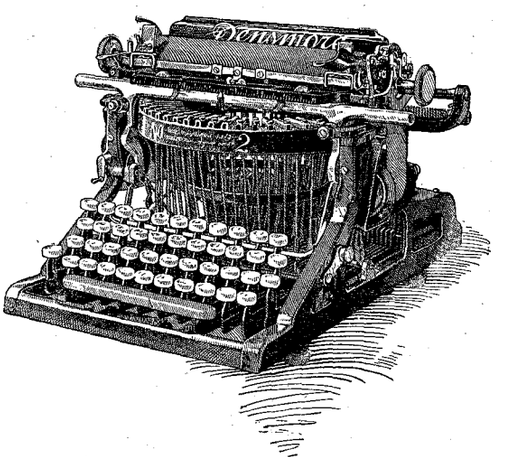

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